THE CHINESE RECORDER

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FOR THE TOILERS.

O Lord, Thou great worker of the universe, who directest the ways of men in all times, look Thou upon us to-day and open our eyes to what lies before us.

We bless Thee for all the workers of the world, and pray to-day for the millions of this great land of Thine inured to severest toil. Through all these ages have their labors been accomplished with their very life blood. Bless, we pray thee, all who till the fields and gather the crops to feed their brothers. Bless those who carry to those who need. Bless us all as we use, and help us to forget not our obligations to all those who by their labors have contributed to our welfare, that thus we may be bound together in the common bonds of brotherhood.

And O, Thou Master of us all, who didst toil even when Thy weary head knew not where to rest, stir us to a keen remembrance of the groans of these people under their heavy burdens. Remember the woman in the field, and beside the loom and reel. Bless the new woman and grant her strength to lead all the women of this land to a new life, not of factory grind but of fullest realization in a motherhood directing and teaching the boys and girls to citizenship in Thy Kingdom.

Bless those who build; may they discover the secret of building genuine manhood. Bless those who sell; may they learn that real profit lies in an honest performing of their function for the benefit of those who buy.

Bless that increasing army of men and women who have taken on a new kind of life within the walls of factories directing and controlling the machines of men. May they not lose their smile nor the songs they once sang at their toil.

Keep those who hire from lust of gain and the rampant exploitation of their brothers, and may they see that in the dedication of their ability and resources to the service of mankind they are building Thy Kingdom.

Keep us, O Father, that we may not fail at Thine appointed task; that no small matter may becloud the great issues of establishing Thy Church in this land; that vision and power shall enable us to accomplish that whereunto Thou has sent us—teacher, evangelist, doctor,—those who aid in the government, those who are guiding the productions of labor, those who are distributing to this people. May we all so live that in school, in village, in office, and shop, they may know that Thou art our God and the civilization we bring is that of Thy Kingdom.

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VOL. XLIX MARCH, 1918 NO. 3

Editorial

What Would Happen? If Christians loved themselves as Christ loves them and loved their neighbours as they love themselves, what would happen to :—

Denominational barriers,
Racial distrust,
The world race for power,
Commercial exploitations,
Human derelicts,
Down-trodden peoples,
Neglected portions of the world,
Men's response to Jesus.

The law of the Kingdom is love. The application of that law is service. What would happen if we lived the law fully? To love, as above, and to show that love in service, is the heart of Christian Democracy. The effect of a concerted attempt on the part of Christians to be Christian Democrats cannot be measured. Yet that is what we must aim at, for the living of the Christian law of love would meet the world's need for

International Christians,
An international kingdom of brotherhood,
An international conception of God.

"Creative Moments of Human History."

In *The Church Missionary Review* for December (1917) there is a suggestive article on "Creative Moments of Human History." It is pointed out that God is "calling His Church in the mission field to give more attention to mass movements, the education of Christians, the students in China—and this without neglecting the claims of fields already entered." Missionaries are reminded that an unstudied presentation of the Gospel will evoke but little response. Furthermore, the chief work of the missionary now lies in the calling forth of the evangelistic spirit among the native Christians more than in direct personal evangelization. Another factor in modern missionary work is shown to be the deepening desire for nationhood on the part of the peoples among whom missionary work is being carried on; everywhere this is gathering force. Efforts to meet this deepening desire must be made with sympathy with the aspiration itself and with evidence in one's behaviour of a deep-rooted conviction of the sacredness of national individuality. Again, everything possible must be done to convince these aspirants for national individuality that the Church is a friend and powerful ally, an essential to true national self-expression.

Missionaries in China, therefore, are here, in addition to other aims, to help the Chinese to realize the essential place of religion in their national life.

* * *

"A New Type of Minister."

In proportion as evangelistic campaigns for the official and scholar classes become successful, will there arise the problem of relating such men to the churches. This is a problem not so much of their relation to the existing membership as to the present pastorate. The majority of Chinese preachers feel themselves to be unprepared to deal with this type of inquirers. This is a real difficulty. The pastors are not to be blamed: still less are they to be under-rated. Their own danger is in the direction of excessive timidity and sense of incapacity. Many of them are men of deep religious experience and genuine fitness for the pastoral office. Meanwhile there is in training a new type of minister, the college graduate with a thoroughly modern education. Is he to be put in charge of a class-church, thus further humiliating and discouraging his

older colleague? One possible solution might be in securing the highly educated young man as assistant-pastor. He would be able to mingle freely with gentry and students, while mediating between them and the pastor. He could in turn learn much from his senior associate in practical matters of church management. There could thus develop a mutual respect, while each would supplement what the other lacked. Ultimately the younger clergyman would become pastor. With careful explanations to all concerned and a common desire to see the Church winning and absorbing such men into her membership, even the difficult salary question need not be a hindrance. Thus during the present transition period what may otherwise cause deplorable breaches can be averted. And the arrangement would be so splendidly Christian.

* * *

Freedom of Conscience. Li Hung-bing, in "Outlines of Chinese History," makes the statement that the liberality with which certain foreign religions have been treated shows that there is considerable religious toleration in China. That Confucianism, Taoism, and Buddhism, while to a certain extent in opposition, have yet learned how to get on together, is proof that this contention is largely correct. However, we must not overlook the fact that there are strong though subtle influences at work which make it difficult for the Christian message to have its full effect. Headmen of villages, reactionary officials, conservative parents, are still all great factors in determining the activities of the younger generation. This in spite of the recognition by Confucian ethics of the value of public sentiment as a factor in social control. It is at this point that the weakness of Chinese moral ideas is most apparent, because far too little scope is given for personal choice. Wise sympathy with the one striving for freedom, and assistance along the lines of getting those who oppose him to understand what he is really after, will do much to help solve the problem.

* * *

The Chinese Home and Christian Work. Mr. Patton in his short article in the symposium on "Present Problems of Country Work" concludes by saying, "There is no reason why we should not think more and more in terms of Christian villages, Christian cities, and even a Christian nation, as well as of Christian individuals." We should like to add to this one thought—that we need also to think in

terms of the Chinese home and home life. In our "Missionary News" we refer to an article by Mr. Patterson in which he points out that the men in Christian churches are much more numerous than the women—and this in spite of the fact that the majority of the missionary body are women. The 1916 statistics of the work of Protestant Missions in China show that there are 103,672 male members as against 49,822 women in the churches. Whatever the social theories in China as to the status of women nevertheless the women in the home have a subtle and most potent influence over the activities of the men. In our schools also we are reaching many more boys than girls. Is there not therefore need, in view of the number of men already reached and in view of the somewhat neglected needs of the women of the family, that we think more in terms of the Chinese home, that some meetings be held in which parents meet as parents, that more stress be laid upon the necessity of the men winning the women in their homes to Christ and that evangelistic work be planned so that while a group of men is being reached the women back of them may also be reached at the same time, though possibly in a somewhat different manner?

* * *

Chinese Contributions to Christian Work.

It is well understood that a lot of money is spent by the Chinese on their old religious rites. There is a feeling also that when they become Christians they do not do as much for the support of Christianity as they did formerly in connection with their old religious habits. If true, it is in part explained by the fact that there is less social compulsion to support Christianity than to take a due part in the carrying on of the old religious rites. How far, however, is it true that Chinese Christians do less financially as Christians than they did before? A tentative comparison can be made. Mr. T. S. Thomson, in his book "The Chinese," says "the gods cost each inhabitant $1.50 (Mex.) a year." J. Dyer Ball, in "Things Chinese," says that the public worship of ancestors costs the empire six million pounds annually, or about thirty million dollars gold: private worship, however, costs about twenty-four million pounds, or about one hundred and twenty million dollars gold. That would make the private worship of ancestors cost about 30 cents (gold) per capita annually, or 60 cents Mex. Assuming that the computations made by these two authors are

exclusive, and realizing that they are perforce only estimates, we find that the average per capita contributions to Chinese religious rites is about $2.10 Mex. The 1916 statistics of Christian missions in China indicate that each communicant church-member gave on an average $1.59 Mex., while each member of the Christian constituency gave 78 cents Mex. In addition to the direct contributions to church work considerable gifts are now being made by Chinese to Christian education. While, therefore, it would appear that the energy represented by funds formerly put into the support of non-Christian religious practices has not been fully transferred to the support of Christianity, yet, speaking generally, there does not appear to be as much of a discrepancy as one might have supposed, and apparently Chinese Christians in the support of the current needs of Christian work are not far behind their fellow-countrymen in such support of non-Christian religions.

* * *

Chinese Christian Literature.

Two Chinese thinkers have independently studied the relation of "The Book of Changes" to Christianity and prepared essays thereon. This is a somewhat new development in Christian literature. It indicates that the Chinese mind is beginning to react independently to Christianity and, among other things, is trying to find the relation of Chinese religious ideas to Christian ideas. From another point of view we may say that the search to find out just how and why Christianity furnishes an answer and a solution to many of the difficulties that Chinese philosophers have left unsolved has begun. It also means that Chinese thinkers are beginning to search for that which is permanent in their literature. We have noted in addition a subtle atmosphere of questioning of certain fundamental Christian tenets,—which is bringing new problems to the pastors and Christian workers in general. We are sometimes told that the time is past for the slavish translation of Western books into Chinese. The above facts indicate the need of a new type of literature in China. This type of literature, while transforming into Chinese the best thought of the West, must be linked up with the best thought of China's past and must help to find usable solutions for the subtle questionings that Christian workers now often have to face. We have, therefore, the germ of a new and original type of literature for China,

based on original thinking. Of course the translation of Western books will still be necessary, but the time has come for greater emphasis upon the preparation of Chinese Christian literature prepared in China for Chinese and based upon a thorough knowledge of Chinese life and thought and needs. Some of the most successful Christian tracts published in China were the first-hand production of their authors.

* * *

Missionary Inefficiency.

We are pleased to hear, in connection with Mr. Dovey's article on "The Distribution of Christian Literature" that the Christian Publishers' Association of China is about to issue an English Index of Chinese Christian Literature, which is in course of preparation by the Rev. G. A. Clayton. We are glad to bring this Index to the attention of missionaries, for we have noted a strange lack of knowledge as to literary material available for use in connection with Christian work, especially religious education.

In the May (1916) issue of the Chinese Recorder almost the entire space was given up to the question of religious education, and certain specially prepared curricula were published. We sent out recently twenty-four letters inquiring how far these suggestions had been acted upon and find that apparently they were hardly noticed; we have not found as yet that any attempt was made to use them.

In connection with this we have noted a rather surprising lack of knowledge of books available for use in connection with religious education. It is evident, therefore, that something more needs to be done to put workers into touch with their literary weapons. This Index will help to meet one phase of this need. In addition it would seem that missionary work should be so organized that someone in every group should take time not only to study the actual needs but to get into touch with what has been prepared to meet those needs. To be thus working without a due knowledge of the materials already prepared, whether it be the best or not, is to be working somewhat blindly and hence not with the greatest amount of efficiency.

Contributed Articles

Missions and the War*

Are we losing our perspective?

HAROLD BALME

IT is a very strange experience to return from the mission-field at such a time as we are now passing through. One comes from a country like China, where the opportunity for forward work was never more insistent, nor the need more clamant, and on all hands one is met by the same remarks: "You could not have come home at a worse time"; "How can you possibly expect men to go to China, or even to be seriously interested in the needs of the mission-field, when we are engaged in a life-and-death struggle like this?"; "Would it not be better to get the war finished first, and then to think about the missionary problem?" And the very plausibility of those remarks brings them home with the greater force.

And yet is it really possible that such a criticism is the true one? What does it imply? Where does it lead us? Let us seriously consider what such a proposition would involve, and, as we do so, let us at all costs endeavour to get far enough back from the clash of the conflict to enable us to maintain our perspective, and to see the whole battle line in true proportion.

As we do so, we are staggered by the tremendous alternatives which confront us. Either the Christ whom we preach intends His Church to prosecute its work in all parts of the world to-day, or He is deliberately limiting its activities until the war is over. Either the new doors which are open to-day on the mission-field in spite of the War—in some cases, actually because of the War—are the call of God's Spirit to His people, in answer to their prayers, or they are a tantalizing and impossible dream which is mocking the desires of a paralyzed Church. Or, to use Dr. Mott's striking phrase, either Christianity to-day is equal to the task of caring for the

*An address given at the Annual Meeting of the Student Volunteer Union of Toronto, held in McMaster University, October 31st, 1917.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

war zone and for a suffering heathen world at one and the same time, or it is capable of caring for neither.

It is but a few weeks ago that we were reading in the newspapers of the appeal which Italy was making for a larger measure of military support from her Allies, with which, as she hoped, to take full advantage of her successful offensive. That help was not forthcoming, for reasons which were doubtless sufficient to the Allied commanders. But what has been happening during these last days, when that vitally important line threatened to break entirely? No consideration of offensives elsewhere has been allowed to thwart for one moment the supply of men and munitions which have been rushed up to the Italian front day and night. Whatever it cost, that gap must be breached and the line restored. Strategy demands that Italy be included in the great battle line, and where the cry of opportunity failed to awaken a response, the cry of need and of peril brought immediate succour.

And is it not thus that Christian strategists should regard the world warfare of to-day, and be quick to catch the cry of need, and wise to dispose their forces for the help of all?

Let us think of the present position of China, as illustrative of the whole Far East, and let us earnestly consider whither God is leading us these days. What do we find?

We find, in the first place, *a political situation which is crying aloud for sympathetic co-operation.* A mighty movement, with infinite possibilities for good or for evil, is surging through the whole Orient to-day, and thoughtful men are continually asking themselves where it is going to lead. It is the great Nationalistic Movement of the Far East. We have seen it in India, where, after centuries of conflicting interests and constant fighting, those great peoples are beginning to find themselves, and to demand expression for their national consciousness. We have seen it in Japan, where there is to-day perhaps the most intense nationalistic spirit which is to be found anywhere in the world, and for the sake of which no sacrifice is considered too great. And even in China there are signs of the same movement spreading throughout the educated classes. It burst into a flame six years ago, when three centuries of Manchu domination were overthrown in a night, and a new republic burst upon an astonished world. And though that republic is very immature and faulty, it is surprising how the demand for liberty and for the develop-

ment of free nationalistic aims, of which it was the embodiment, has seized upon the imagination of the people.

I was dining with some of the officials of our province one evening, just at the time when Yuan Shih Kai was making his bid for the throne, and after dinner I asked some of them whether they expected the movement to succeed. "Of course it will succeed," they replied; "Yuan Shih Kai is the one strong man in China to-day, and what he wants is sure to go through."

But it did not. Only a week or two after that conversation, from the most unlikely quarter in the whole of China—the backward south-western province of Yunnan, where so many of the aborigines still live—there arose that tiny cloud of opposition. It seemed ridiculous at the time. What did Yunnan know about monarchies and republics? But it spread and spread, until in a few short weeks it was only too evident that public opinion would have none of the new movement. And why not? Not because republicanism, as such, had got so great a hold of them, but because they dreaded anything which might interfere with their national aspirations. And we all know how that in this present year the last attempt to put back the clock, and restore the Manchu régime, did not last a single week.

What does it all mean? Surely it means one thing, and that is that however divided the Chinese may still be, and however prone to split up into warring factions, there is one sentiment which is able to draw them together as nothing else, and that is their common hostility to anything which threatens to undermine their longing after Nationalism. As in India and Japan, so in China: the nationalistic spirit is the greatest force for good or ill which is operative to-day.

And where is it all going to lead? Is it to develop and gain momentum in isolation? Is it to become absorbed in a selfish passion of national ambition? If it does, we already know the answer. We have seen it only too clearly in the history of these last three years. For the outcome of such a nationalism as that is the inevitable violation of the conflicting aims of other, weaker nationalities. Is that where India and China and Japan are leading?

It is the Church that must answer. For well we know that one remedy alone can suffice to avert the dangers of a misdirected national spirit. A greater than nationalism must

supplant it. A true Christian internationalism; a message of human brotherhood; a recognition of a common Father, and the worship of a common Saviour. That, and that alone, can stem the tide. And who but the Church can read that lesson, and interpret it aright to a distracted world? Are we to leave China to-day to struggle alone through the danger? Will the Church desert her in such an hour as this?

Let us look at another side of China's development, and we shall find, in the second place, *an educational situation which is crying aloud for intelligent leadership.* The story of the last ten or twenty years, from an educational point of view, is a remarkable story of changed sentiment and of steady progress, and to-day, in all parts of China, thoughtful men and women are gathering in increasing numbers in the institutions of higher learning connected with our various mission boards. They are assimilating all that the West has to offer them; they are making themselves masters of our science and of our philosophy; they are learning to speak our language and to read our literature. What is there yet lacking?

It is good to come away from one's field of work at times, and to survey it from the distance, if only to appreciate more truly the points of contrast. And as one looks at our schools and colleges in China to-day, and contrasts them with similar institutions in the home land, one is conscious of something still lacking, in part at least, which it is very difficult to define. It is that subtle atmosphere of heredity of thought which we usually speak of as "*tradition.*" When we stop to think of those many moral and religious forces of which our individual characters and temperaments are the resultant, I wonder how far we recognize the part which tradition has played. One needs to go to a country where that tradition is lacking to realize all that is included in the term.

We look at a crowd of Chinese boys just starting school, and we wonder to find them cheating at examinations, tricky at their games, cowardly in their fights. And we instinctively draw invidious comparisons between them and our own old school companions, as though we were inherently better than they. But is it really so? What is it after all that prevents us from cheating at examinations or in a football game? What is it that makes it practically impossible for our boys to show the white feather in the trenches to-day, no matter how their hearts fail them with the intensity of the fight? It is just this

intangible thing which, for want of a better name, we call our tradition—our college tradition, our army tradition, and the like. It is not for one moment that we are a naturally braver people than the Chinese that enables us to fight better, for as a medical man I can bear witness that Chinese patients include as plucky men as any I have ever treated. It is just the absence of tradition that makes all the difference.

And where does that tradition come from, and how is it to be supplied to these eager young Chinese students to-day? Let us be very careful that we make no mistake in our reply. Six years ago, when the first Revolution took place, everyone was greatly interested to see the Chinese establish a Red Cross Society, where wounded men on both sides were treated with equal care and kindness. It was a new idea, they explained, to which the West had introduced them. Up to that time they had been content to see a wounded or sick man lie by the roadside untended, and no kind of tradition had impelled them to hurry to his assistance. But now, they explained, they were learning the new way from the West.

Were they right? Is it indeed a new way that the West is introducing? A thousand times, No! And to introduce it to China as a new product of the West would be as useless as to take over the latest flower to show them, with the expectation that it would take root and grow there. Back of the Red Cross tradition must we travel, through era upon era, through mediæval times and the times of the Crusaders; back, far back, until at long last we find ourselves beneath a Tree, and the figure of a Man, and the Tree blood-red. There, and there alone, lies the seed of the new tradition which China needs so badly to-day. And that seed alone will suffice, if China is to have the fruit.

And so with every other tradition that makes life clean and strong and true. Is it national justice that the students of China need? Then we must take them to the one Teacher who can transform national life at its fountain head in the hearts of men. Is it the great Woman's Movement that the educated girls of China are pleading to be brought into to-day? Then they must know the One in Whose teaching alone the womanhood of the world ever found a square chance. Is it honour and truth and freedom which Chinese students crave? Then the Church must send them Christian leaders—and send them *now*, while the mould is so impressible, so

ready to take shape; and these leaders must win these young lives for Christ, that they may catch their inspirations and form their future traditions at the feet of the Son of God. Nothing else can satisfy. And the hour has struck now, and delay means the passing of the opportunity, the setting of the mould.

There are many other directions in which China is pleading for our sympathy and help to-day. I shall name but one more. As we look at that vast people, with all its poverty and its unspeakable sufferings, we find *a medical situation which is crying aloud for succour.*

These are days in which nothing stirs us so deeply as the thought of the great sum of human suffering—and unnecessary suffering at that—for which this terrible war is responsible. We think of the men lying in the trenches with wounds infected with the most virulent and dangerous organisms. We think of the blind and the maimed. We think of hundreds of splendid young lives whose bodies and souls have alike been seared by those ghastly horrors which war brings inevitably in its train. We think of these things until our souls burn within us, and we find it wellnigh impossible to sit still and render no assistance.

But is that all? Does suffering end with the war zone? Does pain cease to be pain when the patient is a poor Chinese instead of one of our own flesh and blood? And does the heart of the Christian Church stop beating with compassion because the thousands and tens of thousands of sick and dying are "so far away"?

A little group of doctors in China was recently discussing the medical literature which the war has produced, and some such remark as this was made: "Well, at any rate, the war has done one good thing for us here. It has at last brought the medical journals to write about conditions which *we* know something about."

What did that mean? It meant simply this, that those terrible, infected wounds which occur in a soldier who has to lie out on the battlefield for hours—possibly for a day or two—before he can receive surgical attention, *form eighty to ninety per cent of the wounds which we see in our mission hospitals to-day.* It means that neglect and ignorance, and the terrible distance from any doctor who understands, bring about in China that same terrible wastage of sight and of limbs which is

one of the most appalling by-products of this present war. It means that the absence of Christian teaching and of moral restraints pollutes every large city of the Orient with those same horrible conditions as destroy body and soul behind the firing lines to-day.

And who is to help if the Church withholds her hand. Actually to-day, in many parts of China, hospitals are closed down which were open before the war. Is this right? Is the cry of the Chinese sick to fall on deaf ears until the end of the war? Is China to be excluded from the sympathy which has stirred our Red Cross workers to such splendid efforts to-day? Surely there must be some way of seeing that her needs are met without the war zone being really the sufferer. Let us at all costs maintain a true, a Christian, perspective, and remember that China too has a right to be included amongst Christ's brethren. And let us not forget that with a new and rapidly growing sentiment as to the care of the sick, and with a young and promising medical profession and nursing profession being born before our very eyes, there has been created in China a situation in which more can probably be accomplished within the next few years, in the direction of permeating these new professions with Christian teaching and Christian ideals, than has been possible in the whole of the previous century.

No more difficult task has been set British administrators during this war than the necessity of determining which of the British outposts in the far East—commercial firms, educational institutions, and the like—should be maintained, and which should be temporarily closed down. A number of considerations have affected their judgment in each case, the maintenance of British prestige, the development of British trade, the undesirability of any steps suggestive of panic, and so on. But the paramount question before them has always been how, on the one hand, to release necessary men for the war, and on the other hand to conserve all that is of permanent value to the development of British interests.

And who but the Church can feel a like responsibility towards the interests of Jesus Christ and His Kingdom? Are we doing so? The Consul of the district in China in which I live considered that the work of our Medical School and Hospital there entailed obligations—towards our students and patients, and towards our partners in the enterprise—which must not on

any account be given up unless such a day should come as should entail the repudiation of all obligations into which British subjects had entered. Do we so regard our mission work to-day? Is it a sacred obligation which at all costs must be maintained? Or are we inclined to regard it as something a little subordinate?

The true statesman of to-day gives a double reply to the wastage of war. His first reply is, *conserve.* His second is, *increase the production.* So far from regarding that wastage as necessitating an inevitable loss, he sets himself by every possible means to overcome it, by conserving resources and producing a greater supply than ever. And dare the Church do less? The mission field is appealing. The prayers of generations have been answered in the open doors of to-day. God grant that we lose not our perspective amidst the insistent claims of this righteous war, but recognize His call to Christian statesmanship in all our thinking, to a more prayerful consecration, and to an earnest preparation for the greatest missionary offensive which the Church has ever yet seen.

A Comparison Between the Distribution of Christian Literature in China and Japan

J. WHITSED DOVEY

THROUGH the kindness of Rev. S. H. Wainwright of the Christian Literature Society in Tokyo the writer has recently had the opportunity of studying at first hand the present position of the book trade in Japan with special reference to the position of Christian literature. Although Japan is about a generation ahead of China in the working out of this problem, yet a comparison of the present methods employed is rich in suggestion for the development of this valuable Christian agency in China.

It is interesting to note that in the pioneer days in Japan the missionaries were largely dependent on Christian literature in Chinese; such books as Martin's "Evidences of Christianity," Williamson's "Natural Theology," and Dr. Faber's "Commentary on St. Mark" being in great demand. In the two generations which have since elapsed, the island nation has far outstripped her larger sister in general progress and now the

Christian movement in China may perhaps receive assistance by a careful study of the way in which problems very similar to those here have been partially solved in Japan.

I. POSITION OF JAPANESE BOOK TRADE.

It is stated on good authority that Japan produces annually as many new books as Germany, and it is fairly safe to say that the book trade in Japan is as far developed as in either America or Britain. The catalogues of books in English and other foreign languages stocked by one Japanese firm run to 2,200 pages. A visit to the larger Japanese book stores impresses one with the very large range of subjects catered for, also the high class nature of the printing work done in Japan. In this connection, I understand, they have the same difficulty with regard to bindings due to the climate as is experienced in China, but the outstanding features of Japanese literature are the bright attractive colors used, and the general excellence of the printing. It is interesting to note that even the large publishers believe in small editions. For instance, the Tokyo-do which is the largest publisher of Japanese books and has a magazine with a circulation of 100,000 copies believes it expedient to only print editions of 1,000 to 2,000 of new books. The practice is to print a small edition and make reprints of the same as demand arises.

All books published in Japan are required by the government to show the name of the publisher, the author, the printer, and, I understand, the selling price as well. Two copies of each new book published have to be sent to the Home Department for approval three days before the publication of the book. One of these copies goes into the Imperial Library, and the advantage of this regulation to the Christian book publishers is that they can state that all their literature is issued with government approval.

II. CHRISTIAN PUBLISHERS.

The outstanding feature of the Christian movement in Japan is the establishment of Japanese churches entirely independent of the separate missionary organisation: the same feature appears in the publication of Christian literature. The four principal Christian publishers are the Christian Literature Society and the Methodist Publishing House, both under missionary auspices and control; the Japan Book and Tract Society

(which is closely linked with the Religious Tract Society of London), and the Keiseisha.

The Christian Literature Society being under the control of the missionary body through the Conference of Federated Missions has its general support. All retail sales except a limited mail order business are made through the Methodist Publishing House and various Japanese book stores.

The Methodist Publishing House some years ago gave up doing its own printing and recently has considerably limited its publishing work, but it is the recognized house for foreign religious literature. Only a comparatively small stock of Japanese books is carried; but this side is now being developed under the present manager.

The Japan Book and Tract Society is partly under foreign and partly under Japanese management. It stocks a considerable number of English books, largely the production of the Religious Tract Society of London, and also does a certain amount of Japanese publishing.

The Keiseisha is the largest of all the Christian publishing houses in Japan and the manager is a keen Christian Japanese business man. The house has a definite standing in the regular book trade and it is by far the largest medium for the widespread distribution of Christian literature throughout Japan.

The demand for Christian literature is keen, both on the part of the Christian community and also on the part of non-Christian Japanese interested in the moral and ethical principles of Christianity.

Authors are usually remunerated either at so much per page or a percentage of the sales. Where consignment stocks are held on behalf of the authors, it is on a commission basis varying from 30 to 40 per cent, and often the cost of advertising has also to be borne by the author.

The pricing of books is usually fixed in the secular book trade at the cost of publication plus 50 per cent. The publishers of Christian books seem to allow a larger margin than this.

III. RELATION BETWEEN CHRISTIAN PUBLISHING HOUSES AND THE GENERAL TRADE.

JAPAN.

It was stated to me that every town in Japan with a population of over 50,000 had a book store stocking Christian books and probably 30 or 40 of these book stores were managed

by Christian men. It is regarded as an axiom that it is impossible for a house to be the sole distributor and retailer at the same time. It must have country outlets, either book stores under the supervision of local missionaries, or stocks placed with local book-sellers supervised by a travelling agent. It is regarded as being very much better to put Christian books into general book stores rather than to run purely Christian book stores, and the Bible societies also make considerable use of these general book stores. In every book store of any size, both Bibles and copies of the union hymn book are on sale.

The Christian Literature Society places stocks on consignment with Japanese book stores on a 20 to 30 per cent commission basis requiring half-yearly settlements; and sometimes special efforts are made to bring these books before the attention of local missionaries by circular letter and other means.

The Keiseisha has a net work of country agents about 60 in number and allows 30 per cent commission to stores in the principal centres and a slightly reduced commission to others.

The Bible Society allows a 25 per cent discount to book stores on purchases for resale at catalogue prices. The general practice of the Christian publishers, with one exception, is to put stocks on consignment in country book stores. The Keiseisha, however, has the advantage of being a member of the trade union, so that it is able to bring influence to bear upon any defaulting agents. The position as regards the stocks which the missionary organizations have deposited with country book stores is yet to be fully seen, but they seem to be generally satisfied with the arrangement, particularly the Rev. E. N. Walne who has up till recently been field agent for the Christian Literature Society and who has just received a grant of $10,000 gold from his missionary Board towards the placing of these stocks of Christian books in country centres in conjunction with local advertising campaigns.

CHINA.

Up to the present the distribution of Christian literature in China has been almost entirely in the hands of missionary organizations. The literature and tract societies have depots in about ten of the most important centres and there are also Christian bookshops maintained by missionary societies in about 20 other cities. A few societies report colportage operations, but the sum total of these agencies as compared with the extent of the field is as but a drop in the ocean.

It is believed that the existing book stores in the general book trade in China have proved unwilling to stock Christian literature believing that there would not be much demand for it, and as far as is known no arrangements between Christian publishers and general book stores are in existence. The ultimate literature needs of the Christian community in China cannot, however, be met in any other way, and in spite of present difficulties it is necessary to look forward and plan for the day when there will be a net-work of book stores all over China handling Christian books and preferably managed by Christian men. Chinese Christians should be encouraged to regard book stores as a livelihood, and efforts should be made to impress upon outside book stores that there is business to be done in Christian books. With co-operation in advertising campaigns development in this should be effected.

IV. ADVERTISING.

A vigorous advertising policy contributes very largely to the dissemination of Christian literature in Japan. Most of the Christian publishers spend from 2½ to 3 per cent of their gross income in this way and the very best daily papers are used as well as the various religious papers. The manager of the Keiseisha, however, which is easily the livest Christian Japanese publisher, advised me that their advertising budget is no less than 10 per cent of their sales and they attributed their development largely to this. In their case a considerable amount is spent on advertising in newspapers in country centres where they have consignment stocks with local stores. About as much is spent in advertising in Osaka, for instance, as in Tokyo. Copies of new books are sent to the secular papers for reviews, also to libraries and book-sellers, and from 20 to 100 copies of each new book will be used in this way.

The Christian Literature Society has a regular mailing list of about 700 missionaries, often including Roman Catholics, and makes a regular practice of advertising direct to the missionary body rather than through the papers. Dr. Wainwright has prepared a catalogue of all existing Japanese Christian literature. Some of their methods of advertising are the use of order post cards, sometimes sent out stamped; or the use of advertising cards with reply post card attached. Bookmark advertisements are also used, and a point is made in connection with each advertisement to supply a synopsis of

the contents. New lists of publications are issued at regular intervals, and at special seasons, and are sent to all the missionary body. The field agent of the Christian Literature Society, Rev. E. N. Walne, last year built up a list of over 200 names of missionaries who placed standing orders for all new publications of the Christian Literature Society up to a maximum of 20 Yen to 25 Yen per annum. A sufficient number of names of regular subscribers for all new publications had been secured to make it safe to publish all approved manuscripts. The advantage to the publishers of such a regular mailing list for new books is obvious, and the missionaries who had placed their names on this list regarded the arrangement as very satisfactory. Their safeguard was a standing rule of the Christian Literature Society that all manuscripts must be unanimously approved by the committee before being accepted for publication.

In addition to securing the mailing list for all new publications, Mr. Walne has made a specialty of addresses at conferences on the subject of Christian literature and the use which may be made of it, studying the needs of individual missionaries and conducting a suggestive correspondence with them; also a general intensive work in linking the available literature, both English and Japanese, to the needs of individual missionaries.

The Maruzen Company, the largest Japanese booksellers, adopts somewhat the same principle in certain directions, and in Tokyo has about 100 boys with a school assigned to each; daily visits are paid by them to their schools and their work is to cultivate the teachers in these government schools, giving them copies of new books, making suggestions, etc., and in every possible way winning their confidence and support in the selection of text books.

Apart from the adoption of better advertising policies by the various literature and tract societies in China, one practicable development would be for missionaries who are keenly alive to the literature needs of the Christian community in China to see that arrangements are made for addresses at mission meetings, etc., and conferences of missionaries or Chinese leaders, on the subject of Christian literature and its use. Such addresses would carry more weight if given by a local missionary rather than by a representative of the publishing societies.

V. CIRCULATING LIBRARIES.

The practice of the Christian Literature Society is to reach the Japanese pastors through the missionaries who are encouraged to establish lending libraries, a special discount of 10 per cent being given on purchases of new books. Book clubs are fairly common in country centres for the buying and circulation of literature, chiefly fiction, amongst the members. Some publishers, however, do not encourage these libraries, regarding them as being harmful to the trade.

Some lending or circulating libraries have already met a need in some centres in China but very much more use needs to be made of this agency in view of the limited means of the average Chinese Christian or student.

VI. LOCAL BOOK STORES.

JAPAN.

The efficient distribution of Christian literature through local book stores all over the country is undoubtedly the key to its greatest usefulness. The Keiseisha, as previously mentioned, has through its connection with the Japanese book trade in general made a quite remarkable development in this connection, having consignment stocks with over 60 houses on a basis of half yearly reports. A traveller visits each agency once a year and the larger centres have several of these stores with stocks of Christian books. They regard the whole arrangement as quite satisfactory, any difficulties being settled by the trade union. Other publishers without the advantage of the trade union have found some difficulty in securing accuracy in the consignment stock reports made by these branch stores and have also experienced some difficulties when the stores have changed hands.

The Christian Literature Society being primarily a missionary organization works on a policy of cultivating the field in a given centre before, or at the time of, putting a stock of books in a local book store, and in many cases the local missionaries will combine to purchase a stock of books at a special cheap rate to be put into a local book store for sale.

The following is an instance of how a purely Christian book store may be managed. In Nagoya, on the main street, is a combined Gospel Hall and book store. The Gospel Hall is a union one, each missionary in the city taking one night a

month. The rent of the building is 60 Yen a month, 25 Yen of which are subscribed by the local missionaries, 5 Yen by the Bible Society, and the remainder (one-half) by the local Japanese Christians. The man in charge looks after both the book store and the Gospel Hall. He is also the local Bible Society agent and reports direct to them. The general Christian literature is placed in this book store by a local firm, the Central Japan Commercial Company, which is responsible for it, obtaining the stock direct from the publishing houses in Tokyo. The head of this commercial company is a Christian (a former missionary) and his Japanese manager is also a Christian.

Most book stores in Japan make liberal use of glass covered bookshelves and also glass covered show tables. The Maruzen Company makes a practice both in its Tokyo depôt and in its branches of selling such things as men's hats and toilet sundries such as soap, etc., to draw custom.

CHINA.

The experience of the various societies in the past has been that difficulties very often occur in connection with consignment stocks placed with local Chinese book stores; and where these local stores are under missionary auspices it is undesirable for their supervision to be in the hands of only one missionary. A committee of three at least is regarded as essential and some supervision from headquarters by an occasional visit is needed, experience having shown that these conditions were necessary to ensure continuity and financial rectitude.

In view of the fact that the general book trade in China is only in its infancy as yet, the establishment of local book stores handling Christian books will probably be dependent upon the formation of such local committees of missionaries for many years to come whether the matter is taken up as a local venture, or as a union store by arrangement between two or more societies.

The equipment of such local stores should be on a par with local standards and a liberal display of pictures will draw attention.

In the future a general book trade upon a reliable basis will develop in China when it will be possible for Christian publishers to place consignment stocks in local stores as part of the general trade.

VII. GRANTS FROM MISSIONARY BOARDS.

The Christian book trade in Japan is very clearly divided into two classes, one of which working under missionary auspices and using the missionaries as its principal distributing agencies requires mission subsidies for its support, as for example, the grant of $10,000 gold to Rev. E. N. Walne for consignment stocks to be placed in book stores, and the regular annual support received by the Christian Literature Society from several missionary boards. The other section of the Christian book trade works along purely Japanese lines and, as such, can be made self-supporting.

The existing agencies in China for the distribution of Christian literature are almost entirely missionary organisations and it is doubtful whether any of them can carry on without financial support from abroad. This is obviously but a temporary arrangement, though vital at the present time, till the business can be put upon a definitely Chinese basis.

Many missionary boards give their evangelistic workers in Japan an annual grant of say 500 Yen for the purchase of literature, and it would be a great step forward if all the missions in China included a regular item for literature in their annual estimates submitted to the Boards.

VIII. CHRISTIAN PERIODICALS.

As a striking instance of the use to which Christian periodicals may be put, the Students' Christian Literature Society of Kyoto in the course of less than five years has got into touch with nearly 1,200 schools out of 1,550 and places within each of these schools copies of its Christian paper which are circulated amongst the students, aggregating some 400,000. The Christian message conveyed in this students' paper is gladly received.

IX. OUTLOOK.

If the available Chinese Christian literature is to be made full use of and the demands for such literature are to be met, the greatest possible measure of co-operation between the publishing and distributing agencies at the base, and the missionaries on the field, needs to be effected; both keeping in mind that the ultimate goal is the gradual transference of this work to Chinese hands till the missionary element can take second place to an efficient organisation for distributing Chinese Christian literature managed by Chinese Christian leaders along Chinese lines.

Present Problems of Country Work—A Symposium

AMONG the difficulties which confront us in country work allow me to mention a few and to suggest a probable solution for each.

1. The maintenance of the spiritual life of both pastors and evangelists. To meet this difficulty it seems advisable that the missionary should regularly gather in to the central station all his helpers for times of prayer and Bible study. Besides this a month or six weeks of special study in fellowship with other evangelists would be invaluable to evangelists in our lonely out-stations. This period of study might be given during summer months at some central place or sanatorium.

2. The maintenance of regular worship, and the securing of due observance of the Lord's Day. Associated with this are the problems of promoting systematic Bible study among our Christians, of ensuring daily family worship and of inducing a reverent attitude in, and respect for, the place where the Lord is worshipped. A probable help towards the solution of the above is to draw out a preacher's plan, in which is incorporated all the voluntary help possible, as well as by the establishment, wherever possible, of Christian Endeavour Societies.

3. The maintenance of efficient school work. The only solution of this problem seems to lie in the regular visitation and examination of our schools by a missionary set apart for this work. Encouragement might also be given to the teachers by a bonus or grant in accordance with percentage obtained at such examinations.

4. The evangelisation of the many villages around out-stations. A help towards the solution of this point might be found in renting shops in all the larger villages for a short time to conduct evening evangelistic meetings, or in the use of a tent in regular campaigns among the villages.

In closing one feels that many of the problems of our country work might be satisfactorily solved by the presence of the missionary as often as possible in the out-stations. During such visits Bible schools might be conducted which, without doubt, would stimulate and enrich the spiritual life of the helpers and the Christians generally.

G. W. GIBB, M.A.

1. The "*Open Door.*" The "Macedonian cry" is now heard in most places, in contrast to the fast-barred doors of earlier days. Scattered in lonely and distant places, many are found with some knowledge of and true interest in the Gospel. Neither missionary nor pastor can fully meet this *blessed* problem. *Volunteer* bands of earnest and well taught Christians are alone able to reach such prople. Hence the need for local Bible schools. Watch the people's slack time.

2. *Illiteracy.* This problem is most acute in the country. So few read understandingly. Most Christian books are for scholars and city schools. Six hundred characters lead but a short way. The "Romanized" is the best method to teach China's millions of "common people" including women. It is easy, and sufficient for most. Old women of 60 or 70 learn it in two months and youths in as many weeks. Why workers neglect this handmaid is hard to understand.

3. "*Distances.*" How can the tiny-footed women walk long distances *regularly* for Sunday services? Sunday services could be held occasionally—say once a month—in Christians' homes, where a group could be got together for worship. But these should be strongly united with the *centre*, lest disintegration set in.

4. *Instruction in Bible Truths.* This is needed for *all* the Christians. Many continue helpless because they continue bound by the grave clothes of superstition and ignorance. Bible schools, for say a month, in the people's slack time (say the first moon) is better than a year's ordinary hearing. Singing and hymn learning should have a good place in these Bible schools.

How are *all* the children of country Christians to get the merest elements of (Christian) education *without* being pauperized by *foreign money* or raised above their proper station in life? Would not short term schools to teach reading—yes, even Romanized!—be better than nothing?

5. *Preparation of Workers.* Men and women spiritually and physically fit, "able to teach" and to *persevere* quietly, living as the people do—these are the need. College men are not likely to choose country life. We need earnest lowly workers with Bible training. How are workers—paid and preferably voluntary—to be kept "fit"? Possibly the "Bible Schools" again—a month or so at least half-yearly where the

missionary, pastor, and workers are in happy fellowship over the word and prayer. (By Bible schools are meant local Bible schools.)

KENNETH MACLEOD.

C. I. M., Ninghai, Chekiang.

In answer to your request for a brief statement relating to "Present Problems of Country Work" I believe the real problem to be that of point of contact, and the solving of it in part lies in the centre from which we do our work. After trying living in boats and rented premises, I have found it a great advantage to live as one of the family in a Christian's or enquirer's home *if possible*. This has its disadvantages in the comfort and quiet the guest enjoys, but for getting into heart-touch with the women and children it is far ahead of the plans before tried. Regular teaching may be given the one who has invited you, so results are conserved, friends and relatives of your hostess treat you as a guest, morning or evening worship (preferably the latter) may be used as an evangelistic meeting, relatives invite you to other centres, etc. Much of this contact cannot be obtained on a boat or in a rented place.

MARGARET KING.

C. I. M., Yangchow, Ku.

The outstanding "present-day problem in the country work" of the South China region would seem to be the pastoral care of members. The recent past has seen much expansion work which yielded large results. Too little has been done to conserve those results. Entrance by the front door has had a sad corresponding exit by the rear. There will always be some loss it seems, but the losses reported by our missions seem to be out of all reasonable proportion. The generally disturbed condition of the country and the prevalence everywhere of marauding bands which, like the poor are ever with us, are in some measure responsible for the defection. Many are coming to feel, however, that it is chargeable in part to our methods and that a radical change is demanded. The nature of the change may be indicated by several drifts:—

1. Emphasis is shifting from the market center to the village. For the dissemination of the Gospel seed nothing

could have been better adapted than the market center with its throngs who carried their gleanings of the day back to their village homes. Much of this seed took root and sprang up, only to die later for want of cultivation.

There is objection to foreign aid in establishing churches in villages, due largely to "clan" difficulties; but many village groups are now sufficiently large to carry on a church of their own. Even in the weaker village groups a weekly prayer meeting, evening Bible study, or "village evening prayers" are coming to be held, the chapel in the market center retaining its place as the rallying center for the general locality.

2. Emphasis is shifting from the salaried preacher to the volunteer work of lay members. This brings the impact much nearer to the home. In the earlier stages the mission having put so much money into a student was glad to guarantee him "life work," he was so scarce and hard to get. Now the church itself is able to absorb many and the mission can afford to pick and choose among the many. One result is that only those best qualified to do the present-day work of the mission are being engaged, and they as leaders and trainers of others. More and more is the body of lay members being brought into service. This grows apace as the Church appreciates the breadth and scope of its many-sided work,—a far departure from the old idea of a chapel harangue.

3. Emphasis is shifting from the father or husband to the family behind him. In the newer work most congregations are composed of "men only." The fact is beginning to be recognized that there is a little group of believers or at least semi-believers behind each of these men, who because of no provision in the church arrangement or because of neighborhood conservatism have never been brought forward for baptism or, worse still, have never been hunted out for instruction in the home.

To meet the changing problem the missions are reshaping their methods of work. One mission has set apart two foreign men to develop the village constituency. Another is closing some of its chapels to intensify its work. One field has a Chinese man freed to spend his time, a week or more about a center, organizing into local groups the members too distant to be effectively reached by the chapel center. These groups will be nurtured by a worker from the nearest chapel center. In this same field a census of the immediate family of each

of the eleven hundred members is being taken. This should disclose the extent to which the family has been affected. It at least directs the attention of the membership to their obligation in that direction.

The advantages of the new emphasis are many. The seed scattered need not die a premature death. By Christian fellowship in their home and village life the members are strengthened, isolation disappears, and each becomes less and less like a "renegade from his people"; religion becomes a vital part of the life daily lived, instead of a "keep the Sabbath" affair; and the impact of belief and life locally applied will bring larger and more direct results. There is no reason why we should not think more and more in terms of Christian villages, Christian cities and even a Christian nation, as well as of Christian individuals.

CHAS. E. PATTON.

Kochow, via Canton.

Sunday—What?

GOUVERNEUR FRANK MOSHER

ONE of the most difficult questions the missionary has to face to-day is that of Sunday observance. It is made difficult by the fact that there is such a very varied difference of opinion and of observance within the Church itself, by the further fact that in the countries from which the larger part of the missionaries come the kind of Sunday for which they have been struggling is losing the hold it had, rather than gaining a stronger one, and still again by the practical difficulty of a very few people maintaining, in the midst of a vast non-Christian population, an observance that was originally accomplished in and intended for a nation in which church and state were not only coterminous but entirely identical.

It is customary, in thinking on this subject, to start out with a hard-fast, rigid idea such as is found in the Old Testament law that was laid down for the observance of the Sabbath on the part of the Jews. And the root of the question is found in a close and literal interpretation of the fourth commandment, which in its turn is supposedly based on the presumably precise twenty-four-hours-to-a-day account of the

creation as found in the first chapter of Genesis. We have no need to enter upon any discussion of these questions now, as they really are not particularly pertinent to our subject. Whatever the basis, we know fairly well how the Jews kept their Sabbath: and also, we know that the Puritans of three hundred years, or less, ago made the nearest approach to an exact reduplication of it that has ever been found possible in Christian times. It is only fair to remember that the Jews were a small and very compact nation, all of one mind and all of one belief. And also they were so beset on all sides by enemies who wished to wrest their land from them and scatter their peoples that it was essential for them to be united on all possible points. This made it a comparatively easy thing for them to make the Sabbath real—easier than it has ever since been for any other nation or people. The Puritans made the mistake of carrying the matter really further than the Jews had tried to take it; an error that was based on a faulty conception of the meaning of "rest." The commandment demands only a cessation of work: and it was this demand that the Jews met. But not so the Puritan. For some reason or other—possibly because he was so dour that the making or taking of pleasure seemed to him to be work—he required that the day should be one of gloom and discomfort. He abstained from enjoyment and from work alike.

In Christian countries there has been a great reaction from this, and as the process is not yet at its end there is a good deal of difficulty experienced in any attempt one may make to see what the result will be. But of one thing there may be certainty. So long as Christianity is the harbinger of joy it can not and will not ask its devotees to spend one-seventh of their time in a voluntary seeking of the deepest and gloomiest misery. In the first place, the Christian Church left the Sabbath to the Jews and instituted Sunday as its own day. The idea of rest from labor was undoubtedly carried over, but there can be found nothing that sufficiently warrants avoidance of innocent pleasures. Children will continue to be, as they are now, encouraged to play their games: and their elders will take their walks, or rides, or swims. And if the Church says that these things are contrary to her teaching—why, then, so much the worse for the Church. No one with his ear to the ground to-day can fail to hear this rumbling—clear and distinct and ever growing more insistent and determined. People will go to

church, for they love to kneel before their God and worship Him. They will go once every Sunday—possibly twice, the second time being to a Sunday school, or Bible class, or even another service. But they will not spend a large portion of the day in church and the remainder sitting in a straight-backed chair reading a religious book, and nothing can convince them that their duty calls on them to do so. If the Church were of one mind in believing that the Puritan conception of the Sabbath were the true ideal for the Christian Sunday, there would be no room for compromise. But the only thing about which there is one mind is that the Church is *not* of one mind on this question. And while the question is an open one surely is the time when expediency may be accepted as one of the constituent elements of the solution.

And thus for the Church in China we ask: Shall the Christian convert stop work or close his shop on Sunday? Shall the farmer not work in his fields? Shall the clerk say to his master that he will not be on hand for the whole twenty-four hours? In each and every case, yes: most certainly yes. But—voluntarily, or in obedience to a rule of the Church? This makes a new question of it. If the latter, there will be a great company of self-respecting men who will be unable to compete with neighbors who work seven days in the week, and they will have their self-respect taken from them by a rule that makes paupers of them. "The Church must take care of us, for the Church has ruled us out of the class of successful men." Surely, the rule need not be made hard and fast as in the compact nation of Judea. The ideal need not be lowered, the goal need not be changed. But it may be laid upon the conscience of each Christian that he must strive for this, and that so soon as the Church has the strength it shall establish Sunday as a national day of rest to be enjoyed by all. At that time the fourth commandment will be applicable to the situation.

Shall heathen laborers, building a Christian church, stop on Sunday?

If the only gain is the saving of the extra money that it costs to stop them—no. If the situation is such that they may be benefited, physically and morally, by so stopping—then yes. But if it means nothing more nor less than the turning of their shop during the day-time into a gambling hell that is a stench in the neighborhood, and during the hours of darkness into something worse—then no; decidedly no.

And so may be answered perhaps all of the questions that come up in this connection. "The Sabbath was made for man, and not man for the Sabbath." How much more the Sunday?

Perhaps at the present day we cannot say more than this to our converts: (1) You must find time to go to church every Sunday; (2) you must, as soon as ever you can, find a means of resting from your labors every Sunday; (3) the Church does not forbid you to enjoy yourself in games or other innocent amusements.

Sunday Sports*

Rev. OTIS CARY, D.D., Kyoto

THE November number of *The Japan Evangelist* tells of a Young Men's Christian Association in America where the question of having the pool tables used on Sunday was decided when a quiet person in the back part of the room told a story about some men who said that if they could not play games in the Association rooms they would go and get drunk. The editorial comment is: "It is needless to say that the story closed the discussion." Ought it to have done so, however, before calling to mind what is often forgotten when we talk about drawing men away from evil by giving them something good; namely, that the good is often not only the enemy of the bad but also of the best?

The magnet attracts to itself not only the iron filings that are in the mire but also those that are associating with the gold. The pool-room open on Sunday may draw some men away from the saloon; but it also draws some young men away from the church, the Sunday school, and the Christian work in which they ought to be engaged. When accounts are balanced, are more people drawn from lower to higher things than are drawn away from what to most readers of the *Evangelist* are regarded as still higher? Which class is more likely to be permanently held by that which has drawn them? These are not merely academic questions. It is an evident fact that in some places church services, Bible classes, etc., are being unfavorably affected by Sunday sports that are encouraged by good people; also that parents with what are perhaps

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too old-fashioned ideas about the sabbath have trouble in keeping their children from making Sunday a mere holiday because the latter can point to the example set by Christian institutions.

It is said by some that if these sports are confined to the latter part of the day they do not affect the morning services of the churches and Sunday schools. The logic of the story that closed the discussion in America demands that men be attracted away from evil in the forenoon as well as in the afternoon, for the devil does not wait for the clock to strike twelve before opening his saloon. Be that as it may, the preparation for such a game as baseball, especially if the club is to go to another town for a match game, is likely to draw young men away from the morning services or so occupy their minds that these are not good soil for the reception of the Word. Moreover, some persons are likely to become so interested in pool or other games that, since the Association tables are not used in the morning, they are led to resorts such as they would not have patronized had it not been for the lowering of their standards concerning sabbath observance.

The comparison would be too extreme if pressed to the limit, but to some extent the principle advocated bears likeness to that of a prominent clergyman who, in order to draw young men away from grog-shops, opened under church auspices a saloon where beer and wine were sold. Most of us would say that there was more danger of encouraging the young people of his congregation to drink than there was likelihood of rescuing many drunkards.

The discussion in America ought not to have been closed without considering how the Association itself would be affected by Sunday sports. There is in that country a somewhat widespread feeling that there is danger that the Y. M. C. A. become less and less of a religious force so that, if its symbol conforms to reality, the equilateral may change to an isosceles triangle with the upper side growing so short that there will hardly be room to write the word "Spirit" upon it. If there is indeed such a tendency, will it not be strengthened wherever Sunday sports are introduced?

The Sunday question is a difficult one in Japan and much may be said on each side of that feature of it which is now under consideration; but before thinking the discussion should be closed by such a story as the one given (which, by the way,

does not tell whether the men kept away from the grog-shops after their game was finished) we should remember that it is not inconceivable that another quiet but rather disreputable-looking man might rise a little further back in the room and tell how once he was a regular attendant at church and in the afternoon was the teacher of a Bible class but, having become interested in pool at the Association, he had after a little given up his class; also when he removed to a city where there was no Association he had kept up his habit of devoting Sunday afternoon to play by going to disreputable places where he had formed bad companionships, had got to drinking, etc., etc. One story is good until another is told, but no single story can decide the question whether the total results of a policy are good or bad. It seems needful to say that a set of thoughtful men ought not to let the discussion close quite so abruptly as did that of which the *Evangelist* tells.

The First Chinese Bishop

H. W. MOULE

AT the last meeting of the Synod of the Anglican Church in Chekiang a resolution was passed asking the General Synod of China, which meets (D. V.) in April of this year, to sanction the nomination of the Venerable Archdeacon T. S. Sing (沈再生) as assistant Bishop in the Diocese of Chekiang. This first nomination of a Chinese to the office of bishop is a notable event in the history of the Church of Christ, and our readers may like to be introduced to the future Bishop.

Archdeacon Sing was born in 1861 at Ningpo a few days before the Taiping rebels entered the city, and he would probably have lost his life but for the promptness of a lad of fifteen. His name, Tsai-shêng, means "twice-born," and it seemed to acquire new meaning that day, just as it did later when he was born again into the Kingdom of God. Like many men of strong character he owed much to his mother (she still lives at the age of seventy-six), who gave him all his earliest teaching. His father was born in 1827, and was originally an artist; he heard the Gospel, believed and was baptized, became a catechist of the C. M. S., and on June

6, 1875, was ordained deacon by Bishop Russell. He was ordained priest in 1876,—the first Chinese, at least in this part of China, to take Anglican orders, just as his eldest son is now likely to be the first Chinese Bishop. He lived till 1899, the much respected and saintly Pastor of the Sanpoh district of Ningpo. Besides the subject of this notice he had three sons (one of them the first Chinese pastor of the Anglican Church at Hangchow) and seven daughters. Six of the daughters married pastors or church workers.

Archdeacon Sing is a man of great energy and ability. His big, round, good-natured face, full of intelligence and character, his rather short and portly but most active figure, his prompt decided voice and merry laugh, are well known throughout the length and breadth of the Diocese of Chekiang. He is famous for common sense and for a very clear head. He went to school first in 1870 under Bishop Russell, and later became one of J. C. Hoare's first and best pupils. He was a member of Hoare's first divinity class, and can tell many curious stories of his experiences as such. From his nineteenth year to about his fiftieth he taught in Trinity College, Ningpo, under the C. M. S. In 1889 he was ordained deacon by Bishop Moule, and in 1890 priest; and during the latter part of his time as teacher he was also acting pastor of various churches. In 1910 he was made Archdeacon together with his friend and colleague, W. S. Moule. On giving up college work he became pastor in Ningpo city, at the same time doing much of his best and hardest work as President of the Chinese Church Missionary Society,—in both of which posts he showed increasing powers of organization and administration. So he did in work in the huge district of T'aichow during part of the same period. And so he has as member of countless committees. In February 1917, while still maintaining his diocesan and various other activities, he became pastor in Hangchow, with the Rev. K. E. Zi as his curate or assistant.

Archdeacon Sing is the father of three sons and five daughters; his eldest son is a pastor in the American Episcopal Church in Shanghai; two of the four surviving daughters are married to C. M. S. agents.

And now after his many years of incessant hard work and very varied experience, he is called upon in his fifty-seventh year to enter on a yet harder work and a new experience as an assistant Bishop. Many eyes are upon him, and we doubt not

that many prayers are ascending on his behalf, that he may take up his new great office in the power of the Holy Spirit and be enabled to exercise it wholly and altogether for the glory of God.

The Junior Missionary

Hints to Students

D. DUNCAN MAIN

THE Chinese form habits very easily—especially the bad ones. And some of their bad ones, including irritation of the gullet and free expectoration and dread of water, try our sensitive feelings very much. The beginning is always simple, although not always easy, many who acquired the habit of opium-smoking found it quite a difficult job, so difficult that some failed to acquire it, unless they took to it for the relief of pain. We seldom set out to form a habit, though even that is easy, but for some reason, or without apparent reason, we repeat the thing that is innocent or good, or bad, and at length discover that we have formed a habit—harmless or helpful or hindering. Thoughts make tracks across our brain as surely as feet make paths across the grass, if they go the same way often enough. The marks may be more minute than the lines on a phonograph cylinder, or on a gramaphone disc, but they are there only waiting the appropriate occasion to make either discord or melody.

Even harmless habits need keen watching lest they degenerate into ways that either irritate our neighbours or debilitate ourselves. Habits that in themselves are not blameworthy may make us faddists or cranks. To be mastered even by an innocent practice may impoverish our life and narrow our outlook. To keep mind and heart fresh, it is good to vary our methods from time to time, and to welcome the friendly criticisms of our companions on our little terms of speech or peculiarities of action.

It scarcely needs to be said that bad habits should not be formed, or if formed they should at once be abandoned. A certain divine gives an illustration, which is a variant on

Æsop's fable of the Camel and the Tent. "Beware of a bad habit," he says; "it makes its first appearance as a tiny fay, and is so innocent, so playful, so minute, that none but a precision would renounce it, and it seems hardly worth while to whisk it away. The trick is a good joke, the lie is white, the glass is harmless, the theft is only a few apples, the bet is only sixpence, the debt is only half-a-crown. But the tiny fay is capable of becoming a tremendous giant; and, if you connive and harbour him, he will nourish himself at your expense; and then, springing on you as an armed man, will drag you down to destruction."

Jeremy Taylor, in speaking of the appeal of sin to a man, says in effect the same thing: "First it startles him, then it becomes pleasing, then easy, then delightful, then frequent, then habitual, then confirmed. Then the man is impenitent, then obstinate, and then he is damned." For the worst of a bad habit is that often its chain is not felt until it is too strong to be broken; and, even when it is broken, it may bind itself upon us again unless we know the power of Christ's salvation.

The habit of early rising is a good one to cultivate. On cold mornings there are many who can sing: It is nice to get up in the morning, boys, but it is nicer to lie in bed. Many are called but few get up.

A countryman, passing through a town, was attracted by a notice in a shop window, which read: "Good Habits for Sale." After reading it he went inside. "Well, sir," said the assistant, "what can I do for you?" "I want to get a good habit, please," said the countryman. "What kind would you like, sir?" said the assistant. "The one of getting up early in the morning," replied the countryman. The assistant looked astonished, then, seeing a joke, wrote on a slip of paper: "Please give bearer some self-raising flour," and directed him to the grocery shop next door.

The habit of economy of time is also greatly to be desired—punctuality in all the engagements of life, and promptness in action when action is needed. Learn the knack, after making due allowance for accident, of being on the spot not too early so as to waste your own time, not too late so as to waste the time of others. If you have a spare ten minutes, do not spend it with the man who has not ten minutes to spare; and if you have a task to perform, heed the motto that some business men have in their offices—"Do it now."

The habit of exactness in money matters cannot be too strongly encouraged. "If you know how to spend less than you get you have the philosopher's stone." Do not purchase things until you have the money to pay for them, and do not keep people waiting for the payment of their accounts. Economy is of itself a great revenue. But the Christian cannot be a skinflint; he must always remember that "the hard honest man is the man that is hardly honest," and so must learn to be generous. Exactness does not mean exacting. The strictness must be against yourself, not against other people.

The habit of lending a hand is a great recommendation of our most Holy Faith. The Boy Scouts seek to do a good action every day. I think Charles Kingsley's advice is even better, that every day we should do one difficult thing. That is the way to get facility, so that at the end the habit of helpfulness will be as natural as the driving of a motor-car becomes automatic to the practical hand. As a great philosopher says: "The force of character is cumulative; all the foregone days of life work their health into this." "Pass no day idly; youth does not return," is a good Chinese proverb.

The habit of public worship needs to be strongly inculcated. We have great difficulty in getting those who ought to attend worship doing so without continual whipping up. Let us not forget that our Lord went to the synagogue "as His custom was," and that the Apostle urges us not to forsake the assembling of ourselves together. There is grace that only comes to us as alone we meet with God, but there is also grace that is ministered in the congregation. A man may be a Christian without public worship—else the case of the lonely pioneers in the interior are hopeless; but the man who has the opportunity of meeting with worshipping people, and persistently neglects it, cannot be a Christian after the pattern of Christ. And the parents who neglect to train their children in the holy habit of public worship are failing in one of their most privileged duties. The Christian habit of daily Bible reading is also most important and much to be desired.

Even in War time the Bible should come before the newspaper in the morning. It is very easy in the foreign field to acquire the habit of being critical. It is so easy to see other people's faults and so difficult to discover our own. Blessed is he who minds his own business and lets other people's alone. It is easier to leave the wrong thing unsaid

than to unsay it. Admonish your friends privately, but praise them openly. Many people give the best ointment, but forget to put it in an alabaster box and spread it on with a little love.

These are but hints of the numberless ways in which we can discipline ourselves unto godliness, and make high and holy things habitual.

Biographical Sketch of Rev. Phang Vun-san of Wukingfu College

M. C. MACKENZIE

OUR "Tutor," the title by which Phang Vun-san (or Phang Khi-fung) was known amongst us, was born fifty-eight years ago. He was the second of three sons.

Vun-san's father, by name Khi-kien, was a book reader as well as a tiller of the soil. At an early age he discovered that Vun-san possessed an unusually acute memory. The artistic written characters were the small child's earliest toys. When he was little more than four years of age his father became his teacher, and initiated him into the sounds of those, to the outside world, mysterious ideographs. When he went with his father to pay a visit to the ancestral hall of his clan, oblivious to all else, he gazed on the beautifully written scrolls suspended on the walls. He created no little astonishment when he began to read out the writing on one scroll after another. He was called "Tshoi-tsu," which means "talented child," or "lad o' pairts." While still in his teens a relative of his family had returned from North China. He opened a school in his own village. Thither his father sent Vun-san, where he made rapid progress. It was there he learned to speak Mandarin. He had little difficulty in acquiring Chinese dialects. Amongst those he could speak were the Hoklo (Swatow), Cantonese, Amoy, and Mandarin dialects with his native Hakka.

It is interesting to take note of the fact that Vun-san's father was a strict moralist, even in his pre-Christian days. Now that his son could read almost any Chinese book, he was most anxious that no unworthy book should come his way. He evidently feared that there was some danger, so he decided to take him away from school and set him to work on the farm.

He counted his son's morality of greater moment than any worldly success that might attend a literary or other career.

It so happened that at this very time (1871) the Rev. George Smith, of Swatow, came to Ho-po. News of the new teaching spread fast up and down the valleys and amongst early visitors to Ho-po was Vun-san. He was fifteen years of age when Mr. Smith met him. From this time forward he gave Christianity his most serious attention, and the day of decision was not far distant.

Our Hakka Mission had no boys' school then, nor were the bounds of our territory fixed. The Basel Mission, however, whose work was among the Hakkas, had boys' schools. Vun-san's home was at this time within the sphere of the Basel Mission, and it was arranged that he should go to the Basel school at Nyen-hang-li. In the meantime Dr. Mackenzie and Dr. Gauld, of Swatow, had been appointed deputies to confer with the Basel Mission *re* delimiting the frontiers of both Missions. Vun-san's home (Five Cloud Valley) was in the section allotted to us. Thus while the boys were studying in the Basel Mission school they were regarded as belonging to our Mission. In the year 1875 Vun-san received baptism at the hands of one of the Basel missionaries. In 1878 he completed his middle school course and returned to his father's home.

Now arrived the momentous period of deciding what he was going to do with his life. His friends had little doubt as to what he should do. He could easily win his way into some lucrative position. Fortunately the question of deciding was not long in suspense. Our Mission at this time decided to open a special school for preparing and educating Hakka evangelists. Vun-san's services were requisitioned for this special work. Thus he was brought to Swatow, where he gradually gained acquaintance with the objects of our Mission and its work. After a year had passed Mr. MacIver transferred both himself and his Hakka evangelists to Ng-yun-thung. Within three years the school was removed again to Wukingfu. Vun-san's strength lay in his mastery of his own difficult language. This distinction always secures loyal students. In the Presbyteries of Amoy and Swatow it used to be a custom to write yearly letters of congratulation. The aim of the writers was to convey their pretty sentiments in language as obscure as they could command, often the despair of the clerks. These letters in their flowery periods were listened to by the Chinese with

delight. But when an interpretation was called for, the clerk looked depressed and in his despair would turn to Vun-san, who, Daniel-like, came to the rescue. These obscurely written letters are now discarded and plain language is used, so that the ordinary clerk can maintain his dignity! Nowhere did his talents shine more conspicuously than in the Church courts. In a real sense he may be said to have rendered comprehensible Church law and order in our Hakka Church.

It is interesting to note that when, in 1881, the first meeting of Presbytery was held at Swatow, he sat as elder for his own native congregation of Ng-yun-thung. In 1885 he married Nyuk Ki, the daughter of the Hoklo preacher who was located at Ho-po when he became a Christian. Nyuk Ki has been a splendid helpmeet to him. Although burdened with the cares and anxieties of fifteen children, she managed and controlled her household remarkably well. In the year following his marriage he took licence.

During the early period of his Christian life, the soul of Christianity had not yet made its strong appeal to him. His addresses were strong, stimulating, instructive, but lacked emotion and feeling. One could not help saying, "What a power Vun-san might be were the Spirit to take possession of him!" When he received a call from the Mien-fu congregation to be its first pastor, we foreigners put no obstacles in his way. So he left college work for a period of seven years. As a pastor he worked hard, and secured the opportunity of putting into practice his own ideas as to how to build up a native church. His people were devoted to him, and his pastorate might be termed successful. To a man in a pastor's position, well versed in Chinese affairs, it is well to recognize one of the chief temptations that is likely to assail him. It was well known that Vun-san was an adept in the knowledge of the intricacies of Chinese law. His knowledge set the snare for him. His dallying with Chinese lawsuits was the one and only bone of contention between him and his foreign colleagues and friends.

During the later years of his Mien-fu ministry he was invited to take part in the translation of the Union Easy Wenli Version of the New Testament. In this work he was associated with Dr. J. C. Gibson, of Swatow. This new experience brought him into closer touch with the language of the Scriptures, and the advantages attained were noticeable in all his

future work. He felt the importance of using the fitting word for conveying the shade of meaning of the Sacred Text. He became conscious of the limits of his own language, and appreciated the reason why an elegant phrase must give place to words which are not so pleasing to the cultured ear of the literary expert. Having finished his part in this laborious work, the opportune time had come to invite him back to his college labours. He came back better equipped than when he had left us; he had to his credit the rich experience of the management of a native Church and congregation—an invaluable asset to a teacher of intending preachers. Thus it happened that the period from the year 1898 up to the close of his life—a period of eighteen years—he gave to college life and work. As a teacher he retained the loyalty of his students as well as their affection. A strict disciplinarian he was not. He disapproved of controlling lads by a set of written rules. A certain "spirit," he maintained, must be the controlling factor.

It is really during the last decade of his life that he became a living power in our Church life. He gradually became known to a wider constituency than his own. At various times he was appointed a deputy to represent his Church or Presbytery at conferences held at Shanghai and elsewhere. He took a prominent part in the question of the union of Presbyterian Churches in China. For a term he acted as chairman for this representative committee of all the Presbyterian Churches. At the time of his lamented death he was associated with Dr. Gibson, of Swatow, in drafting an order of constitution for the proposed united Church. He longed earnestly for the closer drawing together of all Protestant Churches in China. He endeavoured by speech and pen to bring about this consummation.

Some years ago Miss Dora Yu paid a visit to Swatow and neighbourhood. Vun-san was requested to act as her interpreter. He undertook to do so with hearty willingness. During the first meetings no one seemed to be more deeply influenced than the interpreter himself. He manifestly received a re-baptism of the Spirit. He became alive and active, as we had never seen him before. After Miss Yu's meetings came to a close, he himself initiated one campaign after another, fired with zealous enthusiasm for the deepening of the spiritual life amongst his own fellow-Christians. He was assured that the Spirit of God had called him to do this work, and he dare not

disobey. So deeply impressed was he with this call that he asked to be relieved of his college duties. We were very glad to be able so to arrange matters that he could be relieved of his teaching duties for lengthened periods at a time. This arrangement met his wishes. One could easily see that his mind and soul were absorbed in this sacred duty, and to every call he paid heed as far as he could. It is difficult to estimate what the result of this work has been. Many people received quickening; many were roused from spiritual torpor; many backsliders were recovered. Men and women, old and young, confessed to having realised for the first time the power of the Spirit. He was always reticent about his own work. I have gathered from friends that his private conversations with individuals were most helpful and instructive—that in this work he excelled. He used to sit far into the night helping those who sought guidance.

He gave much time and attention to preachers' conferences. I think of all the spiritual activities he engaged in, that most congenial to him was his work among the preachers. He was always ready to consider new developments in Church work. He entered with the keenest sympathy into the Sunday-school work recently brought into prominence. In order to prepare for this work he not only read all the literature that came his way, but he also availed himself of the opportunity to attend Mr. Tewksbury's course of lectures delivered at Swatow last year. He even sat at the examination in order to secure his certificate, which qualified him to take part in training others to take part in the work. He came back from Swatow enthusiastic. He advocated changing the Sunday afternoon service into a school, believing that it would lead to a greater efficiency in Bible knowledge. He gave special attention to the women's department, trying to enthuse them in Sunday-school work.

As a preacher he was fluent and eloquent. His language was fresh and pithy. He used anecdote very freely. His prayers were phrased in rich, copious, but plain speech, and during his later years, especially, were spiritual and uplifting.

Vun-san's literary output has not been large. Nevertheless, our Church will always owe him a deep debt of gratitude. Relying specially on his help, Mr. MacIver edited our Church Hymn-book, which has been our first and only book of praise for private and public worship. A few of the hymns are of

Vun-san's own composition. His part in this work is well done, and is greatly appreciated by our Church people.

It was only last year that the translation of the New Testament into Romanised Hakka was completed. He gave to this work much time and thought. It is well worthy of the careful study of all students of Hakka, who would become familiar with New Testament language well expressed. Chinese presented in Romanised dress is by no means highly respected by the Chinese people. Those who believe in its usefulness may take courage when they can claim the support of Vun-san.

We miss him now at every turn of the road. It is only a few weeks since that he owned to his wife that he was beginning to feel the strain of work. He actually talked about laying down his professional duties, and of withdrawing to his childhood's home at Ng-yun-thung. At the beginning of this term's work, he came prepared to take his full share of teaching. He met with his classes for a few days. But he felt weary and oppressed. He then lay down from sheer exhaustion, unable to continue his work. Fever set in, and in a few days he became afflicted with a severe attack of erysipelas, from which he did not recover. He spoke cheerfully to his family and did not appear to apprehend that the end was so near. With the dawn of the morning he passed away.

In Vun-san's death our Church is deprived of her first and foremost man, both as scholar and Christian. We shall all miss him for long years to come. He was a Chinese out and out, and a typical representative as he was of the best manhood of his race, his character bodes well for the future of the people to which he belonged. He was the promise of what the best elements in China can become. Vun-san's name will be honoured and enshrined in the memories of the Hoklo and Hakka Churches for all time.

Obituaries

Mrs. J. E. Thor

F. H. RHODES

IN the death of Mrs. J. E. Thor, which took place at Sianfu on January 16th, China has lost another valued missionary, and the Mohammedans a devoted friend. Mrs. Thor arrived in China from the United States on December 29th, 1912. She had rendered just five years of glad service for the Master she loved so much; two weeks of illness; then, the call to a higher sphere. Little as we can understand the providence which has further reduced the number of workers in Shensi Province, we know that "As for God, His way is perfect."

Mrs. Thor realized that God's call to her was for service among the needy Mohammedan people in Northwest China. A true missionary, she believed in the mighty power of prayer. In facing Islam she knew her own weakness, and the impossibility of carnal weapons making any headway against this citadel of Satan. But she knew also that the true source of strength and assured victory are in Christ and Him crucified. Hers was a simple, childlike faith, such as God delights to test and to reward. It may possibly encourage other friends to enter Moslem fields if we recall a few answers granted to her prayers of faith.

In July, 1914, Mrs. Thor wrote asking prayer that a Moslem helper might be given, and that this work in Sian might be constantly upheld before the Lord. In October of the same year she wrote gladly testifying to answered prayer: the services of an educated Mohammedan had been secured, and the work was opening up. This letter contained a further request for prayer for suitable premises in the Moslem quarter of the city for this special work. Again a gracious answer was given, and the first premises, small but well situated, were obtained. In November, 1915, Mrs. Thor wrote asking definite prayer for the conversion of her Mohammedan teacher, who was showing increasing interest in the daily reading of Scripture. A little later this man was so seriously ill that the end seemed to be near, but earnest prayer was offered for his

recovery and his life was prolonged. "The entrance of God's Word," and "the goodness of God" in raising him up from the gates of death, made such an impression on this man that he accepted the Lord Jesus Christ as his Saviour, and although not baptized, he gave a clear testimony until his death in November, 1917. In March, 1916, Mrs. Thor wrote asking prayer that God would call out some co-worker to join her in the Moslem field at Sian. The answer to this prayer is not yet visible, but shortly before her death she wrote telling of three friends who were thinking of offering for Shensi Moslem work. She desired prayer that clear guidance might be given, for greatly as she desired fellow-helpers, she realized that such must be God-called if the work was to prosper.

Mrs. Thor took a deep interest in Dr. Zwemer's visit to China, and looked forward with anticipation to his ministry in Sian. This, however, was not to be; the time allotted for China did not permit Dr. Zwemer to visit Moslem centres far removed from the railway. She therefore travelled to Kuling in time for the Convention, so as to gain inspiration, secure advice, and make known the needs in her field. Returning in the autumn to her work she was very hopeful that a time of blessing for the Moslems was drawing near—but the Lord has called her home. Is the work to cease? Is this promising opening to be closed? Are these precious souls to be left in the darkness? If Christ is the propitiation "for the sins of the whole world" should not the whole world know this fact? Are the Mohammedan women and children in China entitled to know the truth that alone can make them free? The homecall of Mrs. Thor is another clarion call to "Send the Light" to these needy dwellers in darkness! The removal by death of several workers in Moslem centres should lead us all—Chinese and foreigners alike—to importunate prayer for the ten millions of Mohammedans in China. What is God's message to you and to me in the recent homecall of the following missionaries?—Mrs. King from Kansu; Mrs. Thor from Sian; Rev. O. E. Öberg from the Moslem district of North Shansi; Rev. G. F. DeVol from a strong Moslem centre in Kiangsu? What message has the Master for His Church in the removal of the only lady worker in all China giving her whole time to the Moslem people? May it not be that the Lord of the Harvest is drawing special attention to the need of the Mohammedan women and children in China—a task,

a responsibility, an opening that the Church has not yet attempted to face! "I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?'" May not a few be led to reply :—"Here am I ; send me."

Miss Christine Villadsen

It will be learned with regret that Miss Christine Villadsen, of the Scandinavian Alliance Mission, working in association with the China Inland Mission, was killed by robbers at Sanshui, an out-station of Pinchow, in Shensi, on January 14th, when the city was looted, twelve of the inhabitants killed, and the Magistrate taken captive. Miss Villadsen, in seeking to protect from violence those who had taken refuge in the mission premises, was shot through the right temple, death being instantaneous. Miss Villadsen arrived in Shanghai from the United States of America on November 2nd, 1913, and thus had given to China over four years of service, which was marked by personal devotion to Christ and zeal for the conversion of souls. She constantly sought the spiritual interests of the people, and by her sympathy and kindness, won, in no ordinary degree, their love and esteem. Her funeral was attended by many mourners, who wept as they remembered that she had given her life for the Chinese. Deep sympathy will be felt for her relatives in the sorrow of their bereavement. Miss Jessie Gregg, whom Miss Villadsen accompanied on her recent visit to some of the mission stations on the Sian Plain, has paid the following tribute to her memory :—

"Your letter this morning, telling me of the tragic death of dear Miss Villadsen, has almost overwhelmed me. I saw quite a lot of her while in Shensi. She helped me at three different missions, but I saw her at her best at Sanshui. She went ahead from Pinchow to prepare the final arrangements for the women's meetings. How that dear girl did work to get the women to the meetings, each morning directly after breakfast going herself to all the neighbours, and simply taking no refusal: they must come and hear the unmarried lady with white hair. God was very present in our meetings, and thirty-five women and girls went through the enquiry room. This quite overcame dear Miss Villadsen, and she wept and cried, as she saw the beginning of the harvest in Sanshui. A very lonely place, but she loved it, and

was so very happy there. She was a keen missionary, and nothing was too much trouble where the natives were concerned. She was rejoicing that she was able to live at Sanshui, and fully expected great things from God there. Please pray for those who have just decided for Christ in Sanshui. Certainly the Mission has lost a devoted, capable, and consecrated worker in the death of Miss Villadsen."

Helen Lee Richardson

LELIA JUDSON TUTTLE

"A Being breathing thoughtful breath,
A Traveler between Life and Death;
The reason firm, the temperate will,
Endurance, foresight, strength, and skill;
A perfect woman, nobly planned,
To warn, to comfort and command;
And yet a spirit still and bright
With something of an angel light."

Such was Helen Lee Richardson who for twenty-seven years poured out her life as a rich libation to God for China. We are too near her and too much a part of the monument she erected to be able to estimate accurately her worth, and yet we know that it was no ordinary personality that left this life on July nineteenth. No one of her family or friends in America ever regarded her as belonging to the usual type, and certainly no one who worked with her or studied under her care in China thought of her as being anything but an exceptionally strong and gifted person. I purposely refrain from using the word "woman" because Miss Richardson's gifts and ability were not those commonly supposed to belong to the feminine. With all of her conscious strength she strove against the distinctions made because of sex. She recognized no essential difference in the quality of the masculine and feminine mind, and to those who were most intimate with her, she herself was the best evidence of the truth of her teaching.

Miss Richardson had practically no academic training. She was self-taught, but so well taught that no college-trained man or woman felt her lack, though she herself often expressed her feeling of inefficiency. Good breeding, a strong will, and a high soul were her birthright and with these noble instru-

ments she worked her way to a high intellectual and spiritual level. So filled was her mind with gems of verse and rare lines of prose, so clear cut and picturesque were her portrayals of people and events, that to listen to her conversation when she was care free, was like looking upon some beautiful mosaic where endless variety forms a perfect unity. Helen Lee Richardson was a many-sided personality and therefore impressed different people in different ways. To some she will always stand out as a woman of great executive ability, and, as an evidence of that, McTyeire School is a lasting monument. Others think of her as a friend and counselor, whose sympathy never weakened the one to whom it was given ; those who have been made to stand on their own feet among the lifters of world burdens instead of among those who lean, can best testify to this element of her character. To still others she will always be remembered as a tonic, an inspiration, a force that demanded of every one who touched her the best that that one could give to life.

One could not be slovenly in dress, in manner, in speech, in thought while living in the home with her, and the prohibition was not one of words but of atmosphere. Her high faith in the possibilities of human kind made all those who had anything of the same faith strive to attain the prize of our high calling in Christ Jesus. Of course there were those who found this atmosphere too bracing but one cannot help feeling that most young people need and desire such a power in their lives. The large number of efficient young women who have gone out from McTyeire prove the efficacy of such an influence. To those of us who had the privilege of working with her she was a constant inspiration toward high thinking and honest living. She had no place in her theory of life for a shirker. Duty was one of the great words in her vocabulary.

It is not my wish in this little tribute to Miss Richardson to make it seem that she was a woman without weakness or imperfection. If I were blind to her faults I would be unworthy of the clear, far sighted companionship that I had with her for almost eight years. But her faults were those of a great and forceful personality easily forgiven by those who lived with her. She was a woman with an unusually keen insight into motives and character—perhaps sometimes she was mistaken in her judgments. She held herself rigidly to the highest standard of action—perhaps she was not always

charitable enough to those who let their ideals trail in the dust at times. She was sincere, clear cut, courageous in speech and manner and expected people to understand and trust her; when they did not she was too hurt and too proud to explain her position. She held that explanations do not breed confidence.

But when all has been said one feels that her rare personality cannot be caught nor pictured forth in words. Those who were closest to her find all language weak in trying to express their thought of her. But we can say that Helen Lee Richardson shall stand in the broad history of this land, as a noble type of good, heroic womanhood.

Our Book Table

A list of the books in English reviewed in the CHINESE RECORDER is sent in advance to the Mission Book Company and to Messrs. Edward Evans & Sons, and it is understood that the books reviewed can be purchased at or through these bookrooms.

THE EDUCATION OF THE SOUTH AFRICAN NATIVE. *By* CHARLES T. LORAM. *Pp. 340. Longmans, Green & Co., London and New York. $2.00 net.*

The author begins with an historical outline setting forth the larger problem of race contact and the solutions offered respectively by "the Repressionists," "the Equalists," and "the Segregationists." He goes on to maintain that the best hope for the solution of the problem of race adjustment lies in the education of the black race. "Hence a scheme of education, based upon the accepted principles of modern pedagogy, our knowledge of the psychology of the native people, and the probable destiny of the race," is suggested. The book makes a large contribution to the developing science of comparative education from which educators in China are receiving help already.

The "direct experiments" conducted by the author are the basis for his criticism of the defects of the present courses of study, methods of teaching, teacher training, and administration of education in South Africa. He endeavored to discover what results the "present system" is producing. His statistical tables present evidence for the following conditions; more than 60 per cent of native pupils are in the primary grades and the elimination of pupils from the lower classes is unusually high; though difficult to trace the course of a pupil in the school a use of age-standard and time-in-school-standard shows a very excessive retardation of pupils with the result "that a very large number of pupils leave school, while those who remain do not receive the instruction adapted to their ability"; non-promotion of pupils is also excessive which works to dishearten pupils, causing many to leave before completing a course and increasing the "over-ageness" of the remaining pupils.

The fundamental basis for reconstructing the educational system is a knowledge of the original nature of the Bantu, real situations involved in his daily life and his probable future occupations. A variety of psychological tests, fairly well standardized by use in Europe and America, are applied to the Bantu pupils. From the results secured these conclusions appear. "In mental tests and school achievement the native is considerably inferior to the European, but there is no evidence that this inferiority will be permanent. So-called arrest of development at the age of puberty is clearly not a racial characteristic. The failure to progress is principally due to a course of study and methods of teaching which fail to give the pupils satisfaction necessary to evoke their continued efforts. The unsatisfyingness of ordinary school work is overpoweringly strong at about the age of puberty." The significance of all this for education is summed up in the sentence, "From the beginning the education given should be meaningful to the pupils and should lead up to the future occupations open to them."

All who are struggling with the construction of courses of study will find much suggestive material in Mr. Loram's proposed courses. He tries to get at the underlying principles before entering the tangle of detailed subjects. The proposed financing schemes and those for administration also suggest new lines of development.

In the discussion of the use of vernacular languages there is much wisdom and many points of contact with Chinese problems. A strong case is made of the "pedagogical argument" for using vernacular in the early school years in order that pupils may learn thoughts and not mere words and secure training in the instrument of thought. Beyond the first two years combined use of vernacular and English or Dutch is advocated and in the secondary school and beyond the European language alone.

The treatment of industrial education is another point at which many suggestions from South Africa can be directly transferred to China. Here the author makes large use of the methods so successfully carried out at Tuskeegee in America for negro pupils.

For missionary educators the book is of special value because the problem presented was first attacked by missionary education so that the present system is in large part influenced by missionary effort. The author is generous in acknowledging the debt of South Africa to missionary work in the past and at present, but he shows clearly some of the serious pedagogical faults of missionary education. Many of these faults were due to the religious attitudes and theological conceptions of a hundred years ago, yet every missionary educator may well consider with care and thought the following paragraph as he endeavors to make his work meet the demands of scientific pedagogy while, at the same time, at once, satisfying and stimulating spiritual needs. "The system of native education originated in the religious zeal of missionaries. These devoted but unscientifically minded men and women could not be expected to observe any of our fundamental principles. To them the original make-up of the Bantu was wrong. Not only would the missionary not make use of any of the native's original

instincts and interests, but he would do his best to stifle these as instigators to depravity. Nor would he endeavor to help the Bantu to adjust himself to the society in which he lived. The native's life after death was his chief concern, and any education given in this world was but in preparation for the life in the world to come. In its origin, then, the system of native education was diametrically opposed to what are commonly accepted to-day as the basic principles of education."

L. C. P.

STUDIES IN THE PROBLEM OF SOVEREIGNTY. *By* HAROLD J. LASKI. *Yale University Press. $2.50.*

The present World War has revealed anew the dominating power of national patriotism. Loyalty to the state is held by certain statesmen-philosophers to be the final canon of conduct: "necessity (of the state) knows no (higher) law." Is such a position philosophically tenable or necessary? Will might of the state continue to make right? Such questions concerning the issues of the present conflict are fundamental, and considerable light is thrown on their answer by the recent volume of Professor Laski on the "Problem of Sovereignty."

The first chapter on "Sovereignty of the State" and the last on "De Maistre and Bismarck," are of especial interest at this time. Dr. Laski opens by stating the Monistic theory of the state, associated in Germany formerly with Negel, and latterly with Treitschke and Bismarck; points out that in this view what the Absolute is to metaphysics, the state is to political theory: that this implies the moral pre-eminence of the state: "the state is right whether it is right or wrong." "This theory of the state runs counter to some of the deepest convictions we can possess." Coleridge's aphorism is here applied; "He who loves Christianity better than truth will love his sect or church better than Christianity, and end by loving himself best of all." The remedy Dr. Laski finds in adopting the pluralistic theory of the state, which he admits is frankly individualistic. It dissolves the inherent claim of the state to obedience; it insists that the state like every other association shall prove itself by what it achieves—"You must admit the state is only one of the associations to which you belong, and give it that pre-eminence and no more to which its possibly superior moral claim will entitle it." In such a view sovereignty means no more than ability to secure assent: the sovereign is the person who can get his will accepted by his fellows.

De Maistre, in supporting Ultra Montanism, and Bismarck, in building up the German people, alike were devotees of the Monistic theory of society; each saw in a world of individuality the guarantee of disruption and evolved a theory to secure its suppression; each came to the realization that his theories were inconsistent with the facts of life. The other chapters deal with the political theory of the disruption; of the Oxford Movement, and the Catholic Revival. The first two movements are analogous, the final result in both being the cessation of the attempt of the state to control religious doctrine:

from the Catholic Revival we learn that "to distrust the old theory of sovereignty is to strive toward a greater freedom." Dr. Laski concludes with Appendices on Sovereignty and Federalism, and Sovereignty and Centralization, in which he defends the balanced interests of a Federalism as opposed to the unified control of a Centralized Government.

I believe that political thinkers will gladly welcome Professor Laski's book. There are of course possible lines of criticism. It seems that he regards too lightly the compelling power of the instinct of natural patriotism; that he insists on too high a standard of purely intellectual choice on the part of the citizens; that in his generalizations upon the evil of centralization he overlooks the value of such centralization in loosely-built states that have not as yet come to complete natural consciousness; and to round out the abstract morality which is insisted upon in the acts of a state, there is need of positing a larger entity which will include the states of the world and enlist the higher loyalty of their citizens. Such an association was designated in the phrase "Universal Community" of the late Professor Poza. Statesmen have concretely spoken of it as a league of nations to be formed after the war; religious thinkers find the same in the conception of a larger kingdom on the earth whose citizens are bound together by loyalty and love for a common Lord. Both philosophy and religion, reason and sentiment are needed to build up that larger community; we can accept with appreciation Dr. Laski's contribution to the solution of this vital problem.

W. R. W.

ELEMENTARY SOCIAL SCIENCE. *By* FRANK M. LEAVITT *and* EDITH BROWN. *The Macmillan Company, 1917. G. $0.80.*

This is a textbook for high schools, and is sufficiently elementary to be used in the grades. It puts, in concrete, lucid language, those outstanding facts and principles of economics, political science, and sociology with which everyone ought to be familiar. It is the type of book which has long been needed in China as well as in western countries, and seems to the writer *admirably* adapted to its purpose. In combining the three social sciences mentioned, the text adopts a method which deserves the attention of all educators.

Is the book usable as a text in schools in China? The section on economics is exceedingly well adapted to such use, but the other two sections are, in our judgment, too much engaged with American conditions to be suitable for such use. A book of this general character, translated into Chinese, should be in every middle school in China, but the book under review would be only suggestive for such a purpose. However, for foreign teachers with some knowledge of social science this little volume of 137 pages will prove extraordinarily suggestive in the preparation of material for presentation to Chinese students. In style, method of treatment, and typography it is exceptionally satisfactory. In the meantime, there is a *great* need for a similar volume in Chinese or English, with illustrative material from China, for use as a textbook in our schools.

S.

COMPARATIVE RELIGION. *By* A. S. GEDEN, D.D. *The Macmillan Co., New York. 144 pp. Paper 6d, cloth, 1s. net.*

There are two ways of looking at religion. One is to regard it as a unit and trace its development from the beginning, in order to know what it is. This method usually goes under the name of Science of Religion or History of Religion. Another way of looking at religion is to study it in its various forms in order to determine which form is best for humanity. This method usually passes as Comparative Religion or Comparative Religions. The terminology, however, is not fixed; the terms are often used interchangeably.

The book under consideration treats in a brief way both sides of the subject. It does not claim to represent orginal research but gathers together in convenient form the recognized results that have been secured in this branch of knowledge. The treatment would be more helpful, especially to the beginner, if it were more concrete. Eastern religions at best seem vague and indistinct to the westerner. For that reason any presentation to be lucid must be well illustrated. Dr. Geden's book seems rather deficient in this respect. At times the treatment is too brief to be exact, for example, on page 73, when the spread of Buddhism into China, Korea, and Japan is associated with the work of King Asoka. As we know, King Asoka had much to do with the spread of southern Buddhism, but the wide propagation of northern Buddhism did not come until later.

The book is useful for a beginner or for one who has not much time to go into the matter. The bibliography furnishes the reader with a handy list of important books.

O.

MACKAY OF THE GREAT LAKE. *By* C. E. PADWICK. *Oxford University Press. 2/0.*

Mackay was a great soul and a great saint, and wrought marvellous things for the Kingdom of God in that vast and strange land of Uganda. His name will be linked for ever with Uganda and the conquests of the Cross there till the end of time. A large Life of Mackay was written by his sister. This new book is intended primarily for young people, and is beautifully illustrated. The reviewer could not put down the book until he had gone through it all, so fascinating is the story. The record runs smoothly and swiftly from Mackay's early days to the tragic end. The word-painting is very fine. Not only the young people, but all of older years, will be enthralled as they read this story of a great hero and the unique progress of the gospel among a tribe that had slaughtered the messengers of the Christ, and then arose as a mighty host on the Lord's side.

SEER.

SELF-TRAINING IN PRAYER. *By* Dr. A. H. MCNEILLE, *Dean of Sidney Sussex College, Cambridge. Heffer and Sons, Ltd. 1/3 net.*

These pages have arisen out of lectures delivered during Lent in a Cambridge church. Amid all the turbulence and sorrows and destruction of these days there are many who have a

keen sense of something lacking and real as they pray. The experience of prayer is all too apt to become a duty only, and this book is intended to offer suggestions to such hearts, with the deep consciousness that prayer alone will make and keep England, and other nations, Christian after the war. Nothing else can possibly bring peace to a troubled world, for other schemes fail without this essential. The book abounds in good things, and is fresh and stimulating. If its teachings found entrance into all hearts the "new earth" would soon emerge, with peace to men and glory to God.

SEER.

CITIZENSHIP. *By* Miss M. CECILE MATHESON, *Student Christian Movement, London, 1917. 1/9 net.*

This is an introductory handbook published for student Voluntary Study Circles. It is written by a settlement worker absorbed with the problems of poverty, compulsory education, public health, and intemperance. The book deals primarily with England; even Scotland is relegated almost entirely to the footnotes, while the social problems of the more distant parts of the British Empire are not touched at all. It is therefore not adapted for use outside of England, and in fact one who has not resided in England will soon be lost in the intricacies of local government to which allusions are constantly made. It will give useful information to those for whom it is intended, and we trust will whet their appetite for more so that the Student Christian Movement will feel justified in publishing other handbooks dealing with the broader aspects of citizenship.

HOW TO COMMEND CHRISTIANITY TO THE CHINESE. *By* HUNG HSIAO-CH'UNG, *Hongkong. Christian Literature Society. M. $0.25.*

This is the Dr. Timothy Richard prize essay and consists of 75 double pages. The writer is on the editorial staff of the well known Hongkong Christian daily, *Tai Kwong*, and is a member of the London Mission Church. The title accurately describes the contents of the tract which is full of information as to points in Chinese character and life where the Christian message can make its most effective appeal. From the South China standpoint the book is specially valuable in that all the many incidents illustrating the author's argument are drawn from his own experience. The book may not prove so useful in other parts of China where conditions differ but in the South it should certainly be read by every missionary (for whom there is much salutary advice) and every pastor and preacher. The style is somewhat diffuse and all that is in the book might be placed in smaller compass without in any way detracting from its usefulness.

(Matthew for Mark occurs in second column of first page and in the copy sent me for review page 67 is omitted while page 63 is inserted twice. Morrison's Chinese name on page 5 uses the wrong characters. To anyone unacquainted with the Bible the fact that the transliteration of names of places and people has no distinguishing mark will present a difficulty.)

HISTORY OF THE NORTH AMERICAN ASSOCIATIONS. *By* C. W. HARVEY *and* C. K. LEE. *Association Press of China. M. $0.15.*

This is an outline for use in classes of Y. M. C. A. leaders. It contains many salient facts which in the hands of a competent teacher might be made the framework of instructive lectures. It is important that the leaders of the Y. M. C. A. in China should get the benefit of the experience and catch the spirit of the men who have made the institution such a live and life-propagating agency in North America. The fly in the ointment is that there are a number of mistakes in the English.

LIFE OF JOSEPH. *Prepared by* L. H. TONG. *Association Press. M. $0.10.*

Mr. Tong has prepared a very interesting little handbook in English for the use of Chinese students in elementary grades. The English is styled "simple" but might easily have been simpler and more natural. Nothing could be better for Chinese lads than a careful study of Joseph's character and the personal application of its lessons. On the last page under the heading Review there is something wrong with the English.

通用選補聖詩 UNION METHODIST HYMNAL. *Tientsin, United Methodist Mission, 1917.*

This is a new and expanded edition of a former one, which now makes a compact book with over 300 hymns. Though a United Methodist Hymnal its hymns are not all Methodist, for the editors have gone gleaning into many fields outside their own, and with excellent results. For this reason it is well adapted for Union meetings in any large area. The printing is well done, and the book is easily carried in a pocket. Some of the hymns lack poetry and others rhythm; some are very colloquial and others not so; but that is not the editors' fault, as they used what was found in other books for the most part. The book cannot fail to be an aid to worship, and, if the Convener of the Hymn Book Committee could be let loose for a while all over the provinces of Shantung and Chihli, in particular, the singing also would be vastly improved. This book has no tunes, but suggests the names of tunes in other books.

SEER.

NEVIUS-MATEER HYMNAL (*With Music*). *Published by order of the Synod of the Presbyterian Church of North China. Cloth boards. Presbyterian Mission Press. Price $2.00.*

This is a well edited, well arranged, and well printed Hymn and Tune Book, and a worthy successor of the old Nevius-Mateer Hymn Book which has done such good service for many years and has passed through a great number of reprints. The editing has been done by a representative committee of Chinese and foreigners, using the old Hymn Book as a basis, but supplementing by over two hundred hymns from other sources and they have done their work well. The selection of tunes embracing a wide range of both

ancient and modern is excellent; and while some would have perhaps preferred that it be a little more classical, it must be remembered for whom it was prepared and that they have to be educated gradually from the simpler to the higher and more difficult.

The Indices, arranged both metrically and alphabetically, with Subject Index in English and Chinese, are all that could be desired. Eight Chants are given, such as The Gloria, Magnificat, Seven Fold Amen, etc., and forms for Marriage and Funeral occasions.

Of course the high cost of paper, due to the war, has necessarily enhanced the price of the book, but even so the price is not excessive.

F.

LITERATURE ON PERSONAL WORK.

(1) On Saving Men, or The Requirements of a Soul Winner. By Rev. J. W. Wilson. English edition, 15 cts. post-paid, Chinese edition in wenli (救人要旨), 3 cts. post-paid, C. L. S. This pamphlet deals with five essential qualifications for soul-winning: (*a*) Communion with God, (*b*) Experience of the truth, (*c*) Sympathy with men, (*d*) Tact, and (*e*) Alertness to seize opportunities.

(2) Personal Work. By H. L. Zia, based on pamphlets on the same subject by Dr. John R. Mott and Dr. R. A. Torrey. In wenli only (個人傳道說), 3 cts. post-paid, Y. M. C. A. States cogently the importance, advantages, and conditions of personal work.

(3) How to Deal with Doubts and Doubters. By Y. K. Woo, based on Henry Clay Trumbull. In wenli (與道釋疑), 12 cts. post-paid, Y. M. C. A. Gives many actual experiences of the original author in personal work.

(4) Personal Work: How Organized and Accomplished. By H. L. Zia, based on a pamphlet by Dr. John R. Mott and Mr. C. K. Ober. In wenli (個人傳道事業), 8 cts. post-paid, Y. M. C. A. The first part states the object, work, methods and organization of personal work classes. The second part suggests definite study outlines for such classes. It is not in itself a text-book but is rather a guide to leaders.

(5) Studies for Personal Workers. By Dr. Howard Agnew Johnston, translated into mandarin by Mrs. Ada Haven Mateer (個人傳道秘訣). Published by the Presbyterian Mission Press, Shanghai, at 25 cts. per copy. This book is arranged in form for daily study by the individual and for weekly review in class, and covers twenty weeks. The material for study is chiefly found in the Bible and includes such subjects as the conditions for successful personal work, incentives, scriptural examples, and methods. A few lessons are devoted to extra-biblical material. In English the book was widely used for many years by the students of North America. In its Chinese dress it unfortunately lacks the attractiveness of the original, but has proven of real value to those whose interest in the subject did not require arousing.

Two other books are *now in preparation:*

(6) A translation of W. D. Weatherford's Introducing Men to Christ (基督教起信論) has been appearing regularly in wenli in "Association Progress," the organ of the National Committee of the Young Men's Christian Associations of China, and will ultimately be put into book form. This study of the art of personal work is probably the most widely used text-book on the subject now current in the colleges of Canada and the United States.

(7) Dr. Henry Clay Trumbull's Individual Work for Individuals (個人傳道經驗談) is in process of translation by the National Committee of the Young Men's Christian Associations of China. This is a record of personal experiences and convictions of a man who was a life-long and eminently successful personal worker.

LITERATURE ON INTERCESSION.

(1) Intercession and Evangelism, by Miss Ruth Paxson, published by the Y. W. C. A. in English at 5 cts. per copy, post-paid, and in Mandarin (祈禱與佈道), translated by Miss Y. S. Loh, at the same price. Miss Paxson deals with the subject, not historically but philosophically. She emphasizes five elements in the foundation which underlies true intercession: (*a*) the will of God, (*b*) the life of Jesus Christ on the earth and on the throne, (*c*) the promises of God, (*d*) the outstanding purpose of our lives as Christians, and (*e*) intercession as a working force.

(2) Intercessors—the Primary Need. By Dr. John R. Mott, translated into wenli by Messrs. P. S. Yie and H. L. Zia (代禱論). It shows how God is looking for faithful intercessors, and how intercession is more than a mere incidental duty of Christians. Published by the Y. M. C. A. at 10 cts. post-paid.

(3) The Meaning of Prayer. By Dr. H. E. Fosdick, translated into wenli by Messrs. H. L. Zia, Chin Pang Ping, and K. Z. Sze (祈禱要義). The translation is not yet a complete one, only the prayers and the scripture references having thus far been completed in this first edition. The book even in this abridged form has already proven a help to many in learning to pray more effectively. Published by the Y. M. C. A. at 20 cts, post-paid.

HYGIENIC CONSIDERATION OF COMMERCIALIZED VICE. *By* Dr. MARGARET H. POLK.

THE ECONOMIC ASPECT OF COMMERCIALIZED VICE. *By* LAURA M. WHITE. *Shanghai Women's Christian Temperance Union.*

These two pamphlets contain two lectures delivered before the Shanghai Women's Christian Temperance Union in connection with the campaign against the social evil in Shanghai. They are indicative of the way in which women are facing the slavery of their sex and endeavoring to get other women to realize just what the presence of this social cancer means to all.

Prof. Rauschenbusch has recently said, "the surest way to make sin pall on us is to watch it go its full length. The first beginnings of drink, vice, or war are of exciting interest, but the fourth and fifth acts make us very sick." He adds again, "Show us the last results at the beginning and we should sober up." These two Christian women are endeavoring to show the hideousness of the social evil, that they may create a sort of moral nausea that shall move others to help in efforts to reduce it or to drive it out.

Dr. Polk's discussion of the various attempts to get around the evil effects of this social evil are written from the medical point of view and show up the futility thereof. She ends with this appeal, "Then why should we women fear any bodily pain or humiliating remarks, or any indignity, in our efforts to lift women's bodies off the slave markets of the world, and place them, *clean and free*, where they belong, at the side of *clean, free* men?"

We remember that it was the moral support of an article on the opium traffic in Shanghai written by a missionary in one of the outports that gave a tremendous impetus to the movement which cleaned Shanghai of this evil. Those living outside of Shanghai might well read these two pamphlets and be prepared to help Shanghai in its present campaign.

R.

In our review of "The New Atlas and Commercial Gazetteer of China," which appeared last month, inadvertently no mention was made of the fact that it was mainly compiled and edited by Mr. Edwin J. Dingle, who is well known to the missionary community of China. Mr. Dingle has made geographical and economic research in China a "hobby" for the past nine years, and this mammoth work originated with him, although, of course, during the years of preparation he secured expert assistance on technical matters that did not come within his own immediate purview. It certainly is a great work.

Correspondence

CHEMISTRY EXPERIMENTS AND PREACHING.

To the Editor of
The Chinese Recorder.

DEAR SIR:—In the December number of the RECORDER there appeared an article on "Chemistry Experiments in Preaching" with which I should like to be allowed to express my disagreement.

I am, on the whole, against any prop at all being used to support the Gospel Message. I am convinced of its ability to stand on its own feet, and I think that lectures, living pictures, and other entertainments, given with the intention of attracting a larger number of people to a meeting, while they may, to some extent, have that effect are, really, far more likely to partially eclipse the message for those who might otherwise be impressed by its own intrinsic grandeur and worth.

But I feel a much stronger objection to the suggested method of using chemistry experiments, and that because it seems to me to be wholly unscientific, and designed rather to startle and amuse and perhaps stimulate the imagination a little than to instruct.

I am quite sure that the average man in China needs help and instruction in elementary science, and, if lectures are carefully selected and given with the intention to instruct, I am sure that they would be a source of much benefit, but this could not, I think, be said of the performance of chemical tricks, by way of parables to illustrate the Christian truths contained in a sermon being delivered at the same time.

I would rather see the whole missionary body make the grand experiment of testing the power of the unaided Gospel to draw and attract men and leave the other things to come in, in their proper place, as extras.

I am, Dear Sir,
Faithfully yours,
JOHN HIND.

FOOCHOW, January 17, 1918.

TEN CONVERTS PER WORKER AFTER A HUNDRED AND TEN YEARS.

To the Editor of
The Chinese Recorder.

DEAR SIR:—The figures published in the January RECORDER, with Dr. Lowrie's application of

them in the devotional page are heart-rending. If after a century and more of work, with an annual expenditure of millions of dollars, we can only show ten converts per worker, there is something radically wrong. Is it not another case of *mons parturit: nascitur ridiculus mus?*

It is all very easy to shut our eyes and wonder why the Lord does not convert the Chinese. It is "up to" you and me, by the grace of the Holy Spirit to find out what is the matter. In my opinion, if we wish to convert the Chinese, we must fall in line with the world-wide swing towards Democracy. We have been dragging along in our old car of imperialistic policies long enough. The world is speeding it up along the lines of self-determinism.

For more on this subject, see my little booklet "Reorganization the Hope of Foreign Missions" (advertised in the RECORDER). Nobody has yet assailed the position I take therein.

Very truly,

HUGH W. WHITE.

YENCHENG, KIANGSU.

FACTS ABOUT SHENSI.

To the Editor of
The Chinese Recorder.

DEAR SIR:—The 1917 China Mission Year Book has recently reached England. Each issue of this important publication seems to improve upon its predecessors and all persons interested in missions in China are under a deep debt of gratitude to the China Continuation Committee for such a thorough and painstaking piece of work.

I had looked forward with much eagerness to this year's issue in view of the promised provincial surveys, since nothing of this nature has appeared since the publication of "The Chinese Empire" in 1907. May I, as one who is deeply grateful to the Editor and writers of the various articles, venture to criticise one of the series.

According to the introductory note on page 63, "The writers were all requested to report on the same facts in order to make possible comparisons between the provinces." Unfortunately that is what it is impossible to do in the case of Shensi. The writer of that article, whose books referred to in the bibliography I have read with sincere appreciation, writes almost solely from the standpoint of the Baptist Missionary Society, in fact so much is this the case that the impression is forced upon one that he must have misunderstood his instructions. Not to unduly lengthen my letter I must substantiate my criticism by a few condensed remarks, hoping that the spirit of them will not be misinterpreted.

The Rev. E. F. Borst-Smith opens his article by saying that the turning point of the province's ecclesiastical history dates from the visit paid by the B. M. S. secretaries. That may be true of the B. M. S. work, but neither of the highly esteemed secretaries referred to, of whom I may speak as my personal friends, would claim what is written as referring to the province as a whole.

We are then told "until 1900 entrance into cities had been extremely difficult; the work had therefore been almost entirely in villages with a Gospel village as the centre." Again this may be true of the B. M. S. but it is not correct in regard to

the province generally, for in 1899 the C. I. M. had missionaries residing in nineteen Shensi cities apart from villages, and had baptised 638 persons, mostly natives of the province. The writer's further reference to the converts being mostly immigrants from Shantung proves that he has the B. M. S. work only in mind, for every student of Chinese missions recalls the migration of the Shantung Christians.

In following subsequent developments the writer mentions the founding of a medical mission by Doctors Creasey Smith and Stanley Jenkins, as though this was the beginning of medical work in the province. There is no hint of the fact that Dr. William Wilson commenced medical work in Hanchungfu in 1884, which work he carried on with marked success for many years.

That Mr. Borst-Smith writes with his own society only in mind is clear from his remarks on the revolution in the province, since he speaks of the B. M. S. workers as "the Shensi staff," wholly ignoring other missions. Thus we are told, "At the end of 1911 the advice of the British and American ministers for all missionaries to leave for the coast reached Shensi"; he then refers to the "audacious heroism" of the Shensi relief party "collecting missionaries" and escorting them to the coast, but he relates "five of the Shensi staff—Rev. and Mrs. Shorrock, Dr. and Mrs. Young, and Dr. Robertson—felt that the special demand for their services made their leaving impossible." If anyone will turn to the C. I. M. Report for that year he will read the following words, written by the Rev. G. F. Easton, C. I. M. superintendent in Shensi:—"The workers are thankful that during the revolution and its attendant disturbances, it has not been necessary for them to leave any of the stations in the district. These have been critical times and much suffering and loss have fallen upon the Chinese, but there has been no manifest anti-foreign feeling."

We are reminded of a foot-note in Dr. Eugene Stock's "History of the Church Missionary Society," Vol. 1, page 101,—"In a recently published history of the S. P. C. K. the entire credit is given to that Society and the C. M. S. is not mentioned. But this is not 'history.'"

Apologizing for the length of this letter, which I have made as short as possible.

Believe me,

Yours faithfully,

MARSHALL BROOMHALL.

Missionary News

General

THE PROGRESS OF THE CHRISTIAN ENDEAVOR MOVEMENT IN CHINA.

Reports received from the various provinces show that the C. E. Movement is making steady progress in China. A number of new societies have been started during the past year and it is probable that very many more will be organized within the next few months, as a result of the giving of about 35,000 topic booklets as Free Grants this year. Having received a special gift for the purpose, the United Society was enabled to offer 100 booklets to any missionary who would send a request for same to the Mission Book Company, no charge being made except for postage. While any Christians may use these booklets for Bible study, whether members of the C. E. society or not, they will be found most helpful when used in connection with a C. E. testimony and prayer meeting. For this reason a considerable increase in the number of societies is expected this year.

At present there are about 1,000 C. E. societies in China, with a membership of over 30,000. Some of these societies are in every province, and in nearly every mission.

Testimonies as to the helpfulness of the methods of the society in training Christian workers and in deepening the spiritual life of the churches are constantly being received from missionaries and Chinese leaders.

Local C. E. rallies have been held in several districts during the past year. An increasing number of districts are holding quarterly or annual C. E. rallies regularly, as this is found to be one of the best means of stimulating the interest of the Christians and encouraging them to undertake responsibility in the work of the church.

E. E. S.

CONFERENCE ON SPRING EVANGELISTIC CAMPAIGN.

On February 4-8 representative evangelistic workers from the cities to be visited by Dr. Eddy and his party during the next three months met in Shanghai for a conference on the so-called Spring Evangelistic Campaign. Both the criticalness and the ripeness of the hour were palpably in the background of all the discussions.

Those who heard Dr. Eddy in the conference were not surprised to note the deeper and more challenging note in his messages. Much of his time since his visit to China three years ago has been spent among the grim realities of the prison camps, the military hospitals, and the battlefields of Europe. Intimate sorrow has visited him in the loss of his only son.

Time was taken early in the conference for a report from each center of the objectives toward which preparations for the coming "campaigns" are being directed. It was noteworthy that in cities not previously visited by Dr. Eddy there is a demand for meetings and mes-

A TYPICAL CHRISTIAN ENDEAVOR SOCIETY, ANSHUNFU, KWEICHOW

sages similar to those of three years ago—meetings looking to "a popular introduction of Christianity to the whole city, especially to students and gentry." It was equally noteworthy that in all of the cities where this preparatory work was done three years ago it is felt that the time is ripe for meetings and messages of a different sort.

Both Dr. Eddy and the national committee responsible for his present visit to China have uniformly expressed their desire to make the meetings in each center conform absolutely to the wishes of that center; no cut-and-dried program or schedule of methods has been "handed down" to local committees. It was remarkable to see in spite of this lack of prompting from Shanghai the wonderful unanimity of the widely-scattered cities represented in the conference as to the objectives they are severally aiming at. In a word two groups constitute the main points of attack in this particular drive; (1) the nominal, worldly Christian; and (2) the "prepared" individual non-Christian. A word is needed in explanation of the term, "prepared individual." Emphasis should be placed separately on each of these words in order to bring out the meaning of the expression. By "prepared" persons are meant persons who are more or less familiar with the Gospel and are perhaps intellectually appreciative of its lofty ideals but who themselves have never definitely and publicly enlisted on the side of Christ. They include unconverted present or former students of mission schools; non-Christian members of Bible study classes conducted by churches and Young Men's Christian Associations; non-Christian members of partially Christian families; and others who through personal or other Christian influences have been led up to the threshold of the Kingdom which, however, they have been unwilling for some reason or other to enter. By the term, "prepared *individuals*," it is meant to emphasize the central place of "personal evangelism" in the movement. Individuals and not groups will be sought. Some large meetings, however, are being planned. One or two cities are planning for a big theater meeting for students, educators, officials, gentry, and leading business men, the object of this meeting being the creation throughout the city of an atmosphere which will be friendly and helpful rather than otherwise both to new converts and to the newly revived Christians who will be reached in the smaller groups.

Perhaps the most significant discussion of the conference was led by Mr. Warnshuis on The Spring Campaign in Its Relation to the Problem of the Church. The difficulties confronted by the Church in adjusting itself to the opportunities for evangelism among newly-accessible classes were frankly faced. Several suggestions evolved in the discussion might be mentioned. (*a*) The appointment of assistant pastors, with modern education and viewpoint, was proposed as one method which has been successful in holding the old and at the same time getting hold of the new constituencies of some of our city churches. (*b*) The contribution which foreign missionaries might make and in some cases are making as assistants to pastors was discussed. It was pointed out that very few churches have the sustained help

of missionaries in the development of a strong and vital life and program; their time is absorbed by administration which touches only remotely the internal problems of the individual church. (*c*) The importance of the adult Bible class as an agency for instructing church members as to the real meaning of the Christian life and for training them for the everyday living of that life provoked thoughtful discussion. (*d*) The Chinese delegates urged the necessity of co-operation by church leaders with Christians in the development of a new and richer social life for church members. This is needed not only to take the place of the old social life from which Christians in large measure are forced to cut themselves off, but also to produce a sense of solidarity and brotherhood within the Christian body. (*e*) A program of worship and of service vital and broad enough to minister to the needs of all classes was pointed out as a necessity if men are to be won and held by the Church. (*f*) One of the most practical results of the conference was the decision on the part of a number present to arrange in their several cities for Institutes on An Adequate Church Program in as many individual churches as wish them. The purpose of these institutes is to bring the leaders of churches, lay and clerical, together for an unhurried discussion of such questions as the field of that particular church, its resources for occupying that field, and the program of church activities toward which it should aim. In this plan is recognized again the necessity of regarding individual church congregations as units within themselves and of centering as far as possible evangelistic effort in them.

The promotion of intercession, personal work, and Bible study were other topics of discussion. The coördination of work for men and women also received an emphasis which was as important as it has been neglected hitherto. An afternoon was spent in a consideration of The Presentation of the Gospel in China at the Present Time; the testimony of those present was unanimous that men's hearts are accessible as never before to a quick, direct presentation of a heart-to-heart Gospel message. The Chinese delegates were most emphatic in this testimony.

NO COMPETITION WITH THE GOVERNMENT.

Some people probably feel that as the Government has adopted the "Chu Yin" system of tzu-mu, and is likely to produce some literature in this system, it is a pity not to use the same system for missionary purposes. One of their own enthusiasts says that it takes 100 hours to teach an illiterate to read in this system. At three hours a day, devoted to personal instruction in tzu-mu only, more than a month is therefore necessary. Here, of course, no mention is made of the large proportion of voluntary learners who give up in despair long before the month is up. Nor is any indication given as to how many hours are necessary to teach say an illiterate country *woman*, provided she happens to be enthusiastic and persistent enough to go through with a task, and teachers can be provided who have sufficient time and patience in the midst of other duties, to help her out. This means that a large number of

illiterate Christians and inquirers could *never be taught to read at all*, in our country stations, if the Government system were adopted to the exclusion of any other. The Government *system was not designed for ready reading by itself*, but merely as means of spelling out the sounds of unfamiliar characters beside which it is printed. Words written in this system do not have a characteristic individuality about them that strikes the eye. A great many different words look very much alike at the first glance. This, of course, is fatal to fluency in reading. Moreover, no attempt is made to indicate compound words, or to distinguish emphatic from unemphatic words, *so as to bring out the rhythm of the sentences.* As all sinologues insist, this is the prime essential of intelligibility in the spoken language with which any phonetic system has to deal.

This means that, when learned, the system *is not suitable as a means by which illiterates can read books for themselves.*

But on the other hand the adoption of the *Kuan-Hua Tzu-Mu so far from excluding the Government system* and the use of Government publications will make it possible and even easy to multitudes who without the aid of the Kuan-Hua Tzu-Mu would have no hope of ever learning it.

Not only does the practice in spelling in the easier system prepare the illiterate to tackle the more difficult spelling of the Chin Yin system, but it is possible to *transliterate* the alphabet of seventy sounds of the Kuan-Hua Tzu-Mu into the symbols of the Chu Yin Tze-Mu, *thus retaining the main advantage of the Wang Chao* (Kuan-Hua Tzu-Mu) *system, and doing away entirely with the chief stumbling* block of the Chu Yin.

I have prepared *a key* in which *every Kuan-Hua Tzu-Mu symbol has the equivalent in the Chu-Yin* (simple or composite) *printed beside it, so that the illiterate who knows the simpler system can use the Government system without attempting to go into the bewildering* details of Chu-Yin spelling, simply learning the necessary *composite sounds as units*, and still using the simple Kuan-Hua Tzu-Mu system of spelling. Thus any one who has learned Kuan-Hua Tzu-Mu can learn to use the Government system by himself *without further personal instruction* at his leisure.

This means that it is much quicker and easier for an illiterate to learn the Kuan Hua Tzu Mu, *and* the Government system as well, than it would be for him to learn the Government system alone.

Our ignorant illiterates learn to read the Scriptures easily in a fortnight at three hours a day, and with a little practice become able to read them *fluently* and *intelligibly*, without hesitation or groping for the sense. If the Government eventually produces books likely to be helpful to illiterates, all we have to do is to give them the Kuan-Hua Tzu-Mu key to the Government system, and they can learn it for themselves at once.

There is therefore no question of competition with the Government.

S. G. PEILL.

THE REVIVAL IN FOOCHOW COLLEGE, DECEMBER, 1917.

The influence of the visit of Mr. Buchman and those who came with him to Foochow is

seen in all the life and activities of Foochow College. The atmosphere of the institution is changed.

Mr. Day met with eleven of the students three days, an hour each day. He spoke to the student body for twenty minutes through an interpreter one morning. He and others gave many personal interviews to the students; more of these were asked for than could be given. There was no large meeting. All the work was of a quiet, personal nature. But it was deep and searching and it brought men face to face with themselves and with Jesus.

There have been many confessions by both teachers and students. In the graduating classes there were nine men who had not joined the church. These all asked admission to the church on the first Sunday in January. The Sunday previous they each spoke in the Christian Endeavor Meeting and told why he had decided to publicly confess Christ.

In the class rooms there have been many confessions and many hard feelings have been put aside. In one class room instead of the regular recitation there was confession of wrong done. This resulted in one of the students, who for three years had refused to believe in God, saying, "I am convinced that Christianity is true. I am going to be a Christian." His manner and his happy face showed that peace had come to him when a few days after I met him and told him how glad I was to hear of his decision. These are almost daily occurrences somewhere in the institution.

On Sunday, January 6th, thirty-three students publicly confessed Christ by uniting with the church. Others are ready to join at the next Communion. Personal work is being done by the students and the teachers as never before.

News Items

The North China Union Language School will start a new term on Tuesday, April 2nd, at which beginners can enter. Early registration is desirable, and prospective students should let the Director know in advance if they desire to secure board and room. The total enrolment this year is, up to date, 135 different students.

Fifty years ago, during the afternoon of January 14, Miss Harriet Noyes began her life work in Canton. Special services were held on that date in Second Presbyterian Church and on the following day in the new True Light Middle School at Pak Hok Tung. What Miss Noyes' work has meant for the girls and women of Kwangtung would fill volumes, and her influence has reached far beyond the province. She is still in active service and we trust may be long spared to enjoy the years of harvest.

The New York *Christian Advocate* of December 6th, 1917, states that five Chinese gentlemen have made subscriptions of $5,000 (Mex.) each towards the collegiate church which is planned as the ground of Methodist educational work in Singa-

pore, Straits Settlements. This is only a hint of what wealthy Chinese in that quarter of the world could do. The same periodical says that recently Mr. Katsuta of Kobe, Japan, gave $100,000 towards the Methodist Collegiate School in Tokyo.

During a recent evangelistic trip through Kansu and Shensi, Miss Jessie G. Gregg travelled 3,490 English miles, of which only 600 were by train, the remainder being rough overland journeys either by mule-litter, chair, or on horseback. Part of her work consisted of the distribution of 1,600 Scripture verses in choruses which were everywhere enjoyed and heartily sung. 260 Chinese meetings were held, as a result of which 737 women and girls expressed a desire to become Christians.

During the week of December 9th, 1917, Dr. R. T. Bryan and the Rev. Mr. Tsao of Shanghai conducted three services a day at Hwaianfu in connection with the work of Dr. Henry M. Woods. The meetings were well advertised by large and small placards all over the city and by personal invitations sent through the post office. The meetings were well attended throughout, as many as an average of 330 being present at night. The attention given was most earnest. As a result of these meetings fifty-three signed their names as being desirous of becoming Christians, and have since been enrolled as members of Bible classes. A large proportion of those who attended were middle-aged merchants and gentry. In addition there were twenty-three women inquirers, who are now receiving regular instruction.

The China Christian Advocate for January, 1918, has a short but interesting article on "Woman's Work in China." The writer states that in his experience the number of male Christians far exceeds that of the other sex. For this condition he notes the following reasons: (1) deeper attachment to old religions on the part of women; (2) social objections to the appearance in public of better-class women; (3) claims of household cares; (4) inability to read; (5) inadequate plans for reaching them. After noting that much has been done, the writer suggests that more should be done along the following lines: (1) coördination of funds for work for men and women in the erection of well equipped houses of worship; (2) rapid enlargement of the educational system; (3) attempts to meet the human needs and interests of women. In closing he notes that for a long time to come the work for women must be done in the home.

Mr. P. H. Brech, of Fuchowfu, Ki., writes of some results of the Forward Evangelistic Movement of 1917 in his district. Three main features of the work were emphasized: selling the Scriptures, preaching the Gospel in every street and country place, and the enrolment of those interested into groups for instruction. As a result of the campaign 81 new members entered the church, making an increase of 38 per cent. In addition there were some thousand inquirers. During the year nearly 100 Christians enrolled for voluntary service. 285 Christians at Fuchowfu showed their interest in a practical way by contributing not less than Mex. $1,500 for Christian work.

Personals

BIRTHS.

DECEMBER:

11th, at Pasadena, Cal., to Dr. and Mrs. W. W. Williams, M. E. M., a son (Chester).

27th, at Kaying, to Rev. and Mrs. Everett S. Burket, A. B. F. M. S., a son (Stanley Campbell).

JANUARY:

16th, at Montreal, Canada, to Dr. and Mrs. John A. McDonald, C. P. M. (Kongmoon), a daughter.

20th, at Weihaiwei, to Mr. and Mrs. A. Whitelaw, C. M. M. L., a son (John Alexander).

26th, at Peking, to Mr. and Mrs. R. B. Colson, Y. M. C. A., a daughter (Sayla Edith).

30th, at Peking, to Rev. and Mrs. F. M. Pyke, M. E. M., a daughter (Louise Taft).

31st, at Tientsin, to Mr. and Mrs. Arthur Lockley, Y. M. C. A., a son (Arthur Stevenson).

FEBRUARY:

2nd, at Wuhu, to Dr. and Mrs. F. P. Gaunt, M. E. M., a daughter.

27th, at Shanghai, to Rev. and Mrs. E. C. Lobenstine, C. C. C., a son (James Clark).

MARRIAGES.

SEPTEMBER:

18th, at Changsha, Miss E. R. F. Nonnemacher, Liebenzell Mission (C. I. M.), to Mr. R. Seeliger, C.I.M.

NOVEMBER:

In Switzerland, Miss Amelia Martin to Mr. Ph. de Vargas, Y. M. C. A.

DEATHS.

JANUARY:

2nd, 1918, at 67 Granville Park, Blackheath, Catherine Lockhart, widow of William Lockhart, F. R. C. S. of China, aged 94.

12th, at Yuanmowhsien, Yunnan, Paul Hudson, aged one year and three months, son of Mr. and Mrs. C. G. Gowman, C. I. M.

20th, at Saratsi, Rev. O. E. Öberg, C. I. M., from apoplexy.

27th, at Lanchowfu, Mrs. G. E. King, C. I. M., from pneumonia.

29th, at Swatow, Mrs. A. Lyall, E. P. M. (Formerly Miss Norwood of the A. B. F. M. S., who came to China nearly thirty years ago.)

FEBRUARY:

2nd, at Saratsi, Miss I. M. Nordström, Sw. A. M. (C. I. M.), from typhoid fever.

ARRIVALS.

JANUARY:

7th, from U. S. A., Dr. and Mrs. A. L. Warnshuis, China Con. Com.

25th, from England, Mr. Edward J. Ellison, B. M. S. (Shantung) (ret.). From Sweden via Siberia, Rev. A. Berg, Mr. D. E. Landin and Miss E. Anderson, C. I. M.

27th, Mr. and Mrs. Kaufman and Miss Fast, Ch. M. M. S. (Kaichow, Chi.).

31st, from Switzerland, Miss M. Suter, C. I. M. (ret.).

From U. S. A., Dr. and Mrs. W. F. Seymour and children, A. P. M. (North).

FEBRUARY:

1st, from Canada, Rev. and Mrs. H. S. Ferguson, C. I. M., (ret.). From U. S. A., Rev. and Mrs. Wm. Christie, C. & M. A. (Ti Tao, Kansu) (ret.); Miss J. A. Clark, A. C. M.

9th, from Sweden via Siberia, Mr. E. Folke, C. I. M.

10th, from U. S. A., Rev. and Mrs. Walworth Tyng and children, Miss L. S. Hammond, A. C. M.

16th, from Scotland, Rev. Geo. Douglas, U. F. C. S. (Liaoyang, Man.), (ret.). From U. S. A., Dr. and Mrs. H. B. Taylor, A. C. M.; Rev. T. F. Carter, A. P. M. (North) (Nanhsuchow).

19th, from U. S. A., Rev. Arthur Hansen, C. & M. A. (Ti Tao, Kansu).

DEPARTURES.

FEBRUARY:

3rd, to U. S. A., Miss W. B. Housinger, M. E. M.

4th, to North America, Mr. and Mrs. W. T. Gilmer and child, Misses K. Ralston and G. Rugg, and Harold Ririe, C. I. M.

8th, to U. S. A., Miss Sarah Faris, A. P. M. (North).

16th, U. S. A., Rev. W. H. Hudson, A. P. M. (South), (short trip); Mrs. F. D. Gamewell (M. E. M.), C. C. E. A.; Rev. and Mrs. J. C. Hawk and children, M. E. S.; Mr. and Mrs. A. M. Guttery and child, Y. M. C. A.

17th, to England, Mrs. H. Sutton Smith and children, B. M. S.; Miss M. I. Thomas, B. M. S.; Rev. and Mrs. A. G. Simon, W. M. M. S.

To U. S. A., Miss L. S. Abbey, A. P. M. (North).

Valentine's Meat-Juice.

Endorsed by Leading Members of the Medical Profession of the United States, Great Britain and Germany, and employed in Insane, Inebriate, Government and General Hospitals and Sanatoriums.

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I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemmorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 to 12, two teaspoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:

In both cases the peculiar merit of the Meat-Juice lay *in its being able to supply a circulating medium as near in character to the blood as can be well obtained.* It is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by *rectal enema*, with or without brandy.

I use it daily in hospital and private practice, and feel that I cannot recommend it too highly

WALTER R. LAMBUTH,
Surgeon-in-Charge, Soochow Hospital.

TESTIMONIALS.

GEORGE H. ELLIOTT, M. R. C. S., in the *British Medical Journal*, December 15th, 1883: "I would advise every country practitioner to always carry in obstetric cases a bottle of VALENTINE'S MEAT-JUICE."

Washington, D. C.

I have used largely VALENTINE'S MEAT-JUICE and consider it the best of these (meat) preparations. It was used by the late lamented President Garfield during his long illness and he derived great benefit from its use.—ROBERT REYBURN, M. D.

CAUSES DIGESTION OF THE FOOD.

GIVES TONE TO THE STOMACH.

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I prescribe VALENTINE'S MEAT-JUICE daily, and like it better than any preparation of the sort I have ever used.—J. MARION SIMS, M. D.

Hamburg.

VALENTINE'S MEAT-JUICE has been used for the benefit of the Cholera patiente in the Cholera Barracks. The strengthening and nourishing effects of VALENTINE'S MEAT-JUICE were at once manifest, as it was necessary to introduce only small quantities of it at a time into the weak stomach.—DR. HERM KUMMELL, *Physician-in-Chief of the Marine Hospital.*

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1 N. Soochow Road,
Shanghai, China.